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POETRY.

For the Churchman.

ADVENT.

"And the multitudes that went before and that followed, cried, saying, Hosanna to the Son of David; blessed is he that cometh in the name of the Lord. Hosanna in the Highest."—*Gospel for first Sunday in Advent.*

Hosanna! Hark, the watchman's cry
Is in the distance heard—
Hosanna! Lo, the towers reply,
Zion hath caught the word.
It bursts from thousand voices blent—
It bursts from loftiest battlement—
Hosanna in Excelsis.

Hosanna in Excelsis! Hear,
How peals the stirring song,
As to the city gate draws near
Judea's countless throng.
O'er vale, and plain, and green hill side,
The jubilant is echoed wide—
Hosanna in Excelsis.

Hosanna! for the Blessed comes—
Awake! awake the cry!
Be ready, Salem's happy homes,
Your Holy One draws nigh.
Be ready, with your hymns of praise—
He comes! Your exultations raise—
Hosanna in Excelsis.

He comes! Jerusalem to thee,
Lift up thy voice and sing—
See where He rideth royally,
Thy great and glorious King.
He nears thy walls, hark! how the cry
Of all His train is borne on high—
Hosanna in Excelsis.

He enters in—shout thou with joy—
Resound thy streets with glee—
Let highest mirth thy harps employ,
Glad songs thy minstrelsy.
Let all thy sons in garlands drest
Sing unto Him that comes, The Blest—
Hosanna in Excelsis.

And Holy Church! O beauteous Queen,
Lift thou thy stately head—
Put on thy robes of lively green,
Thy costly garments spread.
Go forth in all thy fair array
And meet thy Bridegroom, with the lay,
Hosanna in Excelsis.

Take up, ye surpliced Priests, the strain,
As round your shrines ye stand—
Bid every aisle resound again,
Messiah is at hand.
Proclaim it loud to all the throng,
Till every heart hath caught the song,
Hosanna in Excelsis.

And you, ye choirs, whose voices wake
The Church's choral swell;
Forth into notes of triumph break,
Exulting numbers tell.
Sing, to the Organ's antiphon,
Sing ye in sweetest unison,
Hosanna in Excelsis.

And sing ye, all the Church's throng
That to her altars come—
Sing ye, and echo on the song
To every Christian home:
Till lordly hall awake the cry—
And lowly cot with joy reply—
Hosanna in Excelsis.

And O ye poor, and blind, and lame—
Know ye who cometh nigh?
Or know ye what the glorious name
Thus waking anthems high?
The Healer! Bend ye down and pray—
The Healer! Rise and join the lay—
Hosanna in Excelsis.

The Healer! Lo, the blind have eyes—
The dumb have found their voice.
The Healer! Lo, the dead arise,
And broken hearts rejoice.
The Healer! Sing, His power proclaim—
And shout unto His glorious name,
Hosanna in Excelsis.

Hosannas—lauds—and glorias,
In full responses chime;
Chant forth the Church's Litanies—
Her hymns of olden time.
Hosanna let their burthen be—
Hosanna tibi Domine—
Hosanna in Excelsis.

Honeywood, Vt. H. M. D.

From the English Churchman of October 26.

The article from which the following are extracts appears in the new number of the Colonial and Foreign Review, and is very generally attributed to Mr. Gladstone:—

PRESENT ASPECT OF THE CHURCH.

Five years ago, a writer in the Edinburgh Review, evidently actuated by a serious and earnest temper, examined the subject of what is termed the Oxford or Tractarian movement, (and we will take the opportunity of asking pardon on the ground of necessity for using here or elsewhere a class of descriptive phrases always open to much exception,) in an Essay on the First Part of Mr. Froude's Remains, and estimating it as most men would then have done, evidently regarded it as little more than a feeble, casual, and desultory effort of the enthusiasm or caprice of a small knot of persons. The contrast indeed was drawn between Froude and Whitfield, as if between what is barren, transient, and abortive, with what has the true gifts of comprehensive view, and of creative power.

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And again, in speaking of the passages he has quoted, the Reviewer proceeds to observe:

"They may convince all whom it concerns, that hitherto, at least, Oxford has not given birth to a new race of giants, by whom the evangelical founders and missionaries of the Church of England will be expelled from their ancient dominion, or the Protestant world excluded from the light of day and the free breath of heaven."

Yet in nearly the most recent number of that Review, that for January of the present year, there are no less than three articles handling different parts of what in one of them is termed "that great controversy, or rather complication of controversies, to which the discussion of what are called High Church principles has recently given rise;" a more remarkable and emphatic testimony, we apprehend, than any mere words could have afforded, to the magnitude in which the subject now presents itself to the public eye, to its comprehensive range, and the searching nature of its influences. The stone has grown into a rock, if not a mountain.

* * * *

It is now somewhat more than ten years since four or five clergymen of the University of Oxford met together,—alarmed at the course of Parliamentary legislation with respect to the Church, at the very menacing and formidable attitude of dissent, in its alliance with political liberalism, and at the disposition manifested in the Establishment itself to tamper with the distinctive principles of its formularies,—met together in private, and resolved to make an effort, through the public press, to revive, not the doctrines, but the lively reception and impression of the doctrines, which relate to the visibility, perpetuity, and authority of the Church of Christ, and to the spiritual essence of her ministry and ordinances. The series of publications called "The Tracts for the Times" were the first fruits of that meeting.

No secular power, no Episcopal sentence, no courtly, aristocratic, or popular influences added one tittle of impetus to the movement which was thus commenced. The bishops had not recently been accustomed to instruct their clergy, in their Charges, upon matters connected with the constitution and authority of the Church, but rather upon such as had relation either to its circumstances as an establishment, or else to their pastoral duties in their parishes, and to the mode of preparation for them; and we indeed believe, that no single prelate took public notice of what is now known as the "Oxford movement, until it had reached its later stages; and its chequered characteristics, some four or five years ago, appeared to the Bishops of Oxford and Exeter, in particular, to require the administration of praise mixed with warning and even with censure. As to the Court and the House of Lords, no person, by word or act, has ever imputed to either, we believe, that they had part either in the merit or the blame attaching to the efforts for the restoration of Catholic principle and feeling. . . . The leaders of all the political parties in the state are popularly imagined to regard with the most decided aversion that which is called Puseyism or Tractarianism. The patrons of livings are generally men who were educated at a time when all such qaestions slumbered in unbroken repose. Persons thus trained, it is well known, do not in mature or advanced life readily allow new elements of religious conviction to obtrude themselves among those which they have already received, and which, having settled down into quiet equilibrium, might be materially incommoded by the vivacity of the new comers. We do not mean that, as a class, and as compared with other classes, they are otherwise than conscientious, but that, according to the constitution of the human mind, every thing tends towards fixity as life proceeds, and that, upon the whole, each generation of our gentry carry with them to the grave that set of doctrinal and ecclesiastical impressions, which they received at the University, without material enlargement or modification.

Upon the whole, then, looking to our ecclesiastical and political governors and to those who, though neither strictly speaking the one nor the other, yet exercise so powerful an influence upon the Church, namely the proprietors of the soil in the character of patrons, we seem to find that every secular and human influence from above has been against, and not in favor of, the Oxford writers.

* * * *

It is true that amendment had commenced before the year 1833; but while this was the case in particular parishes, in other localities the process of degeneracy and decay was still regularly advancing, as the nature of all corruptions is to go from bad to worse, unless and until, by some vigorous check, and the infusion of a new principle, the course is reversed. Many excellent bishops were striving to stem the tide; and, in particular, we apprehend that the present Bishop of London will be honorably remembered by posterity, as one of our earliest and most efficient reformers of practical abuse. But the efforts of individuals, and even of individual governors, were feeble against a general deterioration: the more so, since the reaction in favor of personal piety was connected with a school of doctrine wholly destitute of the spirit which pervades the sacramental and ritual system of the Church; and since, accordingly, it assumed a form distinct and even alien in the public view from hers, and appeared less bent upon the revival of her institutions, than upon devising new modes of development for the religious life of the country, to be substituted for the ancient channels seemingly well-nigh blocked up. Personal zeal, faith, and love increased; new forms of association were invented; new services were devised, based not upon liturgical models, but upon the practices of the Puritans, or approximating to them, as nearly as the state of discipline and of public opinion, still regardful of what was established, would allow in each particular locality. A sort of school of popular divinity arose, common in what it included to churchmen and dissenters, and therefore necessarily excluding the great principles which have since so much more powerfully asserted their position.

In this detail we do not wish to undervalue the importance of the amendments actually made, nor the honor due to those concerned in promoting them, nor, let us add, the shame attaching to many who persecuted, to the utmost of the small power allowed them, the evangelical teachers; but we seek to point out this momentous fact—that they were amendments of certain persons in the Church, not of the Church herself. On the contrary, they were connected with elements actually tending to disorganize her distinctive constitution, and to assimilate her in every thing, but a set of external forms, scarcely worth contending for when divested of their sacred companionship with the deepest principles, to the societies which profess an anti-Catholic Protestantism. Had the divinity of Mr. Scott, for instance, given the tone to the whole body of our clergy, and to our laity in the mass, it is clear, that whatever good effects might have been produced by it in some, and those too, most important particulars, it would have engendered a spirit that must absolutely have required our formularies to be remodelled in the Genevan sense. In the evangelical movement, as such, there was no promise for the institutions of the Church, but rather a prospect that they would be more and more dissociated from all true spiritual meaning; that they would then be relaxed and dispensed with, as superfluous in themselves, and as causing unnecessary divisions in the Christian world; and this in an order commencing with such services and parts of services, as most prominently declare the doctrines of what we may call the Catholic or Sacramental system.

We do not mean that there were no moral affinities, no capacities of close alliance and amalgamation between the teaching of those who are ever to be honored for their witness to the doctrines of grace as opposed to those of a narrow, frigid, and abstract morality, and that of the later school, who have brought into general prominence the doctrine of the Church as the living and perpetual stewardess of the ordinances of grace. Who that remembers the writings of Nicole and Pascal—who that cherishes the memory of the yet more venerable and mighty name of Saint Augustine—can fall into vulgar error of supposing that the champions of the doctrines of grace, and those of the high spiritual theory of the Church, must necessarily be found in opposite ranks? On the contrary, the sum and substance of our charge against the evangelical system, such as it was thirty years ago, is, that it was a partial and defective system, and required the admission of new and potent elements. But, as matter of fact, this unnatural and false opposition between ordinances and grace did exist to a certain extent in this country. The secret, so to speak, of the close relationship between what is Catholic, and what is, in the best popular sense, evangelical, had not been discovered. It was assumed on the one hand that those who taught the grace of baptism, must be Arminians, at least, with a Pelagian leaning; and, on the other, that it was impossible to set forth freely and warmly the truths of original sin, of the Atonement, and of the influences of the Spirit as the root and first spring of holiness, without reducing the sacraments to naked signs, void of all proper spiritual efficacy.

We do not say that the elements of which the best theological teaching ought to be composed, have as yet, in any school, or in any large proportion of writers or teachers among us, adjusted themselves, by their reciprocal action, in a perfect equilibrium; but the fundamental proposition which we seek to establish and illustrate is this—that the popular divinity of thirty years ago, although it had indeed many recommendations in comparison with that which it resisted and displaced, and although it sprung from the vivid re-awakening of religious instincts and desires, yet did not spring out of nor stand in harmonious relations with those principles which belong to the constitution of the Church, and did not avail to secure for those principles and that constitution their proper place in the Christian system. And thus the restorative process, which we rejoice to honor, even in its crude commencement, was both narrow in its extent, and, what was worse, faulty in its quality, because it did not comprehend the elements necessary for its own permanent immunity from deteriorating influences.

But strange indeed it would have been,—at least in view of those who regard the Church visible and Catholic as the everlasting Spouse of Christ, dowered with the gifts which he purchased with His blood and tears, most strange to them it would have been, if in a great religious revival that Spouse had not found herself a voice for the assertion of her prerogatives; not, indeed, as if it were for her to do battle with her foes, like earthly potentates, for the sake of acquisition or possession, of admiration or renown, but because her prerogatives are also her duties, and by them alone can she discharge aright the high trusts committed to her by her Lord. And so in an order which seems to us to bear every mark of the hand of Almighty wisdom, after that the embers of faith and love had been extensively rekindled in thousands upon thousands of individual breasts throughout the land, there came next a powerful, a resistless impulse, to combine and harmonize the elements thus called into activity, to shelter them beneath a mother's wings, that there they might grow into the maturity of their strength, and issue forth prepared for the work which might be ordained for them to perform. This was to be done by making men sensible that God's dispensation of love was not a dispensation to communicate His gifts by ten thousand separate channels, nor to establish with ten thousand elected souls as many distinct, independent relations; nor again, was it to leave them unaided to devise and set in motion for themselves a machinery for making sympathy available and co-operation practicable among the children of a common father; but it was to call them all into one spacious fold, under one tender Shepherd; to place them all upon one level, to feed them all with one food, to surround them all with one defence; to impart to them all the deepest and most inward and vital sentiment of community, and brotherhood, and identity, as in their fall so in their recovery, as in their perils so in their hopes, as in their sins so in their graces and in the means and channels for receiving them.

That, therefore, which we are now discussing was not the original and casual thought of three or four or more individuals; it was a link in the great chain of causes and effects, by which the mind of this country has now, for half a century and more, been made the subject of so remarkable and of so general a religious progression and development. To have had the smallest share in impelling the movement of which we speak, was indeed an honor; to have had a greater share in directing it, a surpassing crown; to have marred it by temerity or excess, among the heaviest sorrows: but do not let us suppose that, in contemplating it, we are contemplating an affair of mere individual volition; it is, as a whole, the divinely promoted answer of our Christian humanity to its own cry for its proper meat and drink; it it is as much the offspring of providential necessity, as any great historical event of any age; let us add, it was the infallible sequel and complement of the work of religious renovation, which began apart from, and almost in antagonism to, ecclesiastical rule, but which never could be complete or fully worthy of its Author, until it ceased to deal with men as isolated individuals, and steadily and uniformly regarded them as members of that divine society, within which they are appointed "to grow up into Him in all things, which is the head, even Christ, from whom the whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

It may be said that this is theoretical reasoning; that it indicates what should or might have been, according to the arbitrary notion of an individual writer, and not what was. But let it be submitted to the test of common observation. We assert, without the fear of contradiction, that the progression of which we speak is, as a whole, the progression not of a party or section, but of the Church. Some few individuals there may be, who may have been scared through their own sensitive timidity, some few who may have been scandalized by particular excesses or defects of act or language, into a mood of more decided aversion or suspicion towards Catholic principles and practices, than any of which they were formerly conscious; but, even here, as we believe, the process has rather been to evoke what was latent, than to infuse what was new. But when we speak of the country and of the Church at large, it is evident that the body, as a body, moves forward, from year to year, we might almost say from day to day, in the line of Catholicism; of Catholicism, we admit, regulated and tempered by the Anglican mould in which it has been cast, but involving all its essential principles, and more and more predisposed to their development. Shall we call evidence in proof of this position? Listen to the allegations of Dissenters; remember that in the efforts which they made, and we doubt not, made according to their own consciences, during the present year, for the defeat of the educational clauses of the factory bill, proposed by the ministers of the crown; one of the leading allegations from all quarters was, that the plan proposed to entrust a paramount influence in the training of the young, to a clergy infected as a body with what they term the most essential and worst peculiarities of popery—a clergy containing, they admit, a number of members not thus defiled, yet a decreasing number, and its corporate character justifying the charge which they have made. . . . . Shall we then turn to a very different class of witnesses—the Episcopal charges of the last few years? Certainly in this resort we are not doing injustice to the opponent, because there is scarcely one of those charges that does not convey some degree of animadversion upon particular writings or tenets, or practices of the Oxford divines, or some of their adherents. We have seen those of the Bishops of London, Durham, Winchester, Salisbury, Exeter, Chester, Llandaff, St. David's, Ripon, Lincoln, Gloucester ahd Bristol, Oxford, and Worcester—the only ones, as we believe, which have been generally circulated, and almost the only ones which have been delivered. Let any person examine them as a whole; and we do not fear his verdict. He will find that there is indeed not one of those charges that tends (to employ language which has attracted much notice,) to "unprotestantize" the Church of England, or to make it retire further and further "from the principles if such there be, of the English Reformation." But, on the other hand, it will also appear, that there are very few of those charges which do not tend to Catholicize the Church, not by imparting what it has not, but by exhibiting and enforcing what it has: very few of them, which do not tend to check the action of those destructive elements, which gave even to the English Reformation a portion of its impetus; and to assert and vindicate the legitimacy of those great tenets relating to the Church and to the Sacrament, which are after all the matters really and fundamentally at issue, in the present conflict of minds and sentiments. Of the thirteen charges we have named, we conceive that this description applies without doubt to nine; of the remaining four, there is but one which seems explicitly to convey a low doctrine of the Church and the Sacraments, and even that, we conceive, is made up of irreconcilable propositions. . . . We do not now inquire, nor do we beg the question, whether it be consistent with her reformed institutions and with a cordial and loyal attachment to them,—but we fix it in view as a fact, almost alike admitted and alleged on all hands, though by some for lamentation not less than by others for thankfulness,—that there is a certain sympathetic action which has affected the mass of the clergy and laity of the Church of England, and which advances from year to year in a direciion essentially the same as that indicated, at all events during their earlier stages, by the "The Tracts for the Times."

(*To be continued.*)

From the English Churchman.

Mr. Garbett has published the following letters in two or three of the London papers. In a "*Review of Dr. Pusey's Sermons*," (which we have not read,) we understand that Mr. Garbett proceeded on the idea that Dr. Pusey's sermon was connected in some way with certain remarks which had appeared in the *British Critic*, or that the views taken in the sermon were adopted from the later writers in that periodical. Mr. Garbett also appeared to infer that the writers in the *Tracts for the Times* had, from the first, contemplated the advocacy of Romish apart from primitive doctrine, and that Dr. Pusey had had that object in view, all of which we understand Dr. Pusey has distinctly denied in a recent correspondence* with Mr. Garbett; indeed we do not see how Mr. Garbett could have fallen into such an error with regard to the sermon, because Dr. Pusey (who should be some authority in the matter) in the preface states clearly that its sentiments and opinions were formed by the study of Holy Scripture as interpreted by the Fathers, and by the most celebrated divines of our own communion, more especially Bishop Andrewes. With regard to Mr. Garbett's assertion, that the Church has a right to demand this or that declaration from Dr. Pusey, we would simply express our confident belief that when the Church, through her *authorized* representatives, demands her rights of Dr. Pusey, he will most promptly and most faithfully meet the demand; meanwhile, like many other good but calumniated men, he may in patience possess his soul, and not see the necessity of acting upon invitations to come before the public to satisfy every one who cannot understand or appreciate the Catholic view of the Christian faith.

SIR,—I feel myself called upon to give publicity to the following letters, touching a late "review of Dr. Pusey's sermon," lest I should be charged with asserting facts, which a competent authority has denied. Dr. Pusey has complained, by letter, of my drawing "hasty conclusions" on the following points:—

1. The connexion of his sermon with a recent article in the *British Critic*. 2. The influence of recent continental schools upon his own theology. 3. The system of the Tracts and the Tractarian writers. On the first, anything which I have said is of course *conjectural*, and I have laid the grounds of any conclusion which I have drawn before the public. The apparent identity of sentiment between Dr. Pusey and the review remains where it was; though I am bound to believe that it is not the result of any direct communication. But what the Church has a right to expect from Dr. Pusey is some such declaration as this—"I utterly disavow the present statements of the *British Critic* upon so-called Catholic doctrine, and repudiate its Romanist tendencies and Romanist teaching, as incompatible with a sincere membership of the Church of England." This would be perfectly satisfactory to all parties, but that anti-English and Romanist publication.

2. On the second point the review states a *probable* influence exercised by the continental writers on the *later* tractarian productions. From this I am bound to exonerate Dr. Pusey, who disclaims any acquaintance, as I understand him, with their works, but this again is a *secondary* point; for the apparent identity of view and spirit between certain of those writers and the sermon remains untouched. *Spontaneous* Romanism, arising from studying Scripture through the Fathers, instead of the Fathers by the light of Scripture, is still Romanism; though it offers a more solemn warning to us all of the necessary results of such a principle for arriving at divine truth.

3. That the tracts have gone on no *system* in Dr. Pusey's sense, i. e., *a fixed agreement, a plan adjusted from the first, or an authoritative compact*, is, I have no doubt, true: but still this is a *secondary* point again, for a demonstrable system there is and has been notwithstanding. What the Church on the present occasion has a right to expect from Dr. Pusey is some declaration like this: "Whatever resemblance there might be between my sermon and Romanist writers, yet I disavow any *literal corporeal presence* of our Lord in the Eucharist, nor do I wish or design to shake the Protestant doctrine as received and defined by the Church of England, for I do not hold on this point to the principles of Tract 90." This, again, would be *perfectly satisfactory* to all parties. Meanwhile it is from *the sermon* alone that a judgment can be formed; possessing no other means of ascertaining Dr. Pusey's views, from that only could either the University or a private individual draw conclusions on the point, subject of course to the author's disavowal.

"Rev. Sir,—Two points, after perusal of your note, I am bound to admit. 1st. That your sermon was not the result of any actual understanding with the writer in the *British Critic*. 2d. That your own opinions are wholly uninfluenced by the recent continental writers in the Church of Rome, with those works you are unacquainted.

"This I feel myself bound publicly to state, and shall have great pleasure in so doing.

"On the two remaining questions I will just touch:—1st. The system pursued from the first by the Tractarian writers. I must confess, that with Froude's *Remains*, and other documents in my memory, I do still believe that, on the whole, a system has been pursued, that a definite end, '*the overthrow of the Church's Protestantism*,' has been proposed, and that there has been a general understanding as to the means. Whether it be on a precise and written agreement, or any *prescribed* order of proceeding, &c., is, to my mind, quite immaterial to the question.

"2. I do not charge you with intending to advocate *Rome* in *opposition* to *primitive doctrine*, or *as Rome*; but with symbolizing with Rome, on *the whole*, on your own part, and leading others less acute and dialectical than yourself to symbolize with her *entirely*, because she is, according to your view, the true *depositary, in the main*, of the primitive doctrine. This is a very different proposition.

"3. It is little comfort to me or to any man, who looks upon the Church's Protestantism as identical with her scripturality and the *real* primitive teaching, that, when you have unprotestantized her, you call her *Catholic*, instead of Roman Catholic. Whether you proposed Rome from the first as the end of your journey, or whether such a termination of your road takes you by surprise, is immaterial to the question. *It is Rome any how.*

"Finally, with the greatest personal respect for yourself and Mr. Newman, which I have abundantly testified in many ways, I am sorry to avow my conviction, that as WRITERS you are 'not ingenuous;' as, on the principles of Tract 90, it is impossible, in the ordinary sense of the word, that you should be. You justify it upon principle, and call it by a different name; so do the casuists of Rome. You think it duty and holy prudence; so do they; but still the thing is to my mind unaltered. I shall publish this note and your own if I have your consent.—I remain, Rev. Sir, your obedient servant,

"JAMES GARBETT."

Clayton, Oct. 3.

"Rev. Sir,—I shall abstain from publishing my letter, as I will give no unnecessary pain, even where it is impossible for me to concede.

"I only reserve the right to publish both that and this, if it should be rendered necessary so to do.

"I will only say more, that 'the disingenuousness' is referred to a *specific* proceeding, as the result of a specific principle, not to your personal character nor to a conscious intention.

"Your humble servant,

"JAMES GARBETT."

Clayton, Oct. 8.

This necessity, from a subsequent note of Dr. Pusey, has, I think, arisen, to guard myself against misapprehension.

* We do not see why Mr. Garbett should have published [his portion of] this correspondence, as no letter from Dr. Pusey, complaining of Mr. Garbett's writings, is before the public: and with every respect for the amiable and soothing motives which have actuated Dr. Pusey, we could almost have wished that his portion of the correspondence had not been suppressed. If either party will gain by the Dr.'s silence, it will be his opponent.

From the English Churchman.

The following letter from the Lord Bishop of Exeter to the Church-warden of West Teignmouth, is so important, so pertinent, and so well-timed, that we consider it our duty to give it the most prominent place in our columns. It conveys a rebuke which the circumstances of the times absolutely demand, and we trust that it will have an influence far beyond his lordship's diocese. This is no day for words "smoother than oil." "there is a time to keep silence and a time to speak."

"*Bishopstowe, Sept. 11.*

"Sir,—I have received your letter of the 9th inst., in which you, as church-warden of West Teignmouth, inform me, 'that a large number of the parishioners of that parish are decidedly opposed to the offertory; that such is the hostility shown to it, that a great part of the congregation have actually left the church, and that there is great cause to fear that if the observance be continued, your church will be entirely forsaken.'

"Though I know nothing specially of the parish of West Teignmouth, I do not hesitate in saying that I have no apprehension that your fears will be realized. I do not think so ill of the inhabitants of that place as to believe that they are either so sinful or so silly as you may apprehend them to be.

"The law by which your minister is bound to regulate his ministrations, requires him to read some portion of the offertory whenever any part of the Communion Service is read, whether the holy sacrament be administered or not, and he is no more at liberty to omit this portion of that service than any other,—for the same reason I have no more right 'to command the discontinuance of the offertory' (as you suggest) than I have to forbid the sermon.

"It may be very true that the use of this part of divine service had, contrary to law, long been omitted; and it is therefore much to the praise of our new minister, that he has determined to do his duty in this particular, whatever may have been the conduct of his predecessors.

"If a large portion, or any portion, of the parishioners be decidedly opposed to the use of the offertory, they must have very strange notions of their duty as churchmen or Christians.

"The offertory was enjoined, in order that they might have an opportunity of contributing weekly, as is prescribed by the Apostle to the Corinthians, (1 Cor. xvi. 2,) to the relief of their poor brethren, or to 'such other pious and charitable uses as their minister and churchwardens shall think fit.' If they are ashamed to hear the sentences of Holy Scripture, calling on them to perform a duty, which they wilfully and resolutely decline, then, indeed, their leaving the church is sufficiently accounted for. But, on any other supposition, it is absolutely unintelligible.

"For they cannot be so weak as to imagine that they have a right to require their minister to fly in the face of the Church's direction, and to make him refuse to give the well-disposed part of the congregation (*be it large or small*) the prescribed opportunity of doing their duty to God and man, because they forsooth are determined not to do it.

"After all, I repeat, I do not participate in your apprehensions. That some individuals in a large population may be at once so sordid, and so cunning, as to attempt to hide their own want of charity under an affected zeal against innovation, ought not perhaps to surprise any one; that their clamor may, for a time, have an effect on others, who are more weak than wilful, is also likely enough; but I will not, and cannot believe that a cry at once so foolish and so wicked will long prevail in any place in which the word of God is not a mere empty sound.

"Be this as it may, I must not 'be partaker of other men's sins,' as I undoubtedly should be if I were to comply with your suggestion, which I am quite willing to suppose was intended only to make peace. May it please God to bring us all to see, and by his grace to discharge, our duty on this and every other occasion.

"I am, Sir, your obedient servant,

"H. EXETER."

"Mr. J. Floyde, Churchwarden of West Teignmouth."

COMMUNICATIONS.

For the Churchman.

Rev. and Dear Sir,—I take the liberty of writing a line; you can judge whether it is worth the space it would occupy in the Churchman.

It is undoubtedly true that there is among us a feeling of uneasiness; as a remedy for this, in part, at least, I propose the following, viz: *that Churchmen pray more and talk less.*

I am a layman, and from my intercourse with laymen am satisfied that there is a great deal of misapprehension on all sides, and the evil is increased by making the opinions and conduct of fellow Churchmen the constant subject of conversation. The public mind is by this means kept in such a state of excitement that the merest trifles are magnified into matters of vital importance.

If we are really concerned for the prosperity of the Church, let our anxiety carry us into our closets, to plead the promises of God our Saviour, to be ever present with His Church. While we are there, let us also plead for that sweetest of Christian graces—charity—that charity which "suffereth long and is kind, is not easily provoked, thinketh no evil."

I will not trouble you further on this head, but merely suggest that while it is our bounden duty day by day, to pray for our beloved Church, it might be a comfort to know that at a particular time, when our prayers are being offered for her peace, the prayers of many others are mingled with our own, and are presented together before the throne of God. At such a time we might realize something of the sweetness of that communion of saints, which ever affords comfort to the Christian. As Saturday evening is in a good degree made a season of preparation for the duties of Sunday, I would suggest to my fellow laymen that a part of it be specially devoted to devout prayer to God for His blessing upon the Church, and that, at such times our own pastor and our own people be the objects of our most affectionate remembrance.

May the season of Advent, now so near at hand, fill us with joy and peace, and when, as time rolls on, the solemn fast of Lent finds us sorrowing over our sins and errors past, may our hearts be drawn out in Christian love to all our brethren as members of the same spiritual household, in Jesus Christ our Lord. S.

For the Churchman.

Mr. Editor,—Among remarkable items, the following deserve notice.

Mr. Newman has retracted any personalities that he may have fallen into toward Mr. Abbott. Of course he is immediately going over to Abbott-ism. We do trust this alarming indication will be duly noticed in certain quarters. It may serve as tolerable panic-capital, now that his retraction of hard sayings against Romanists is getting to be stale and below par.

The visit of Dr. Plunket to the pope, and his conduct in Rome, deserve notice. The whole thing is certainly sufficiently shameful. But then, as Dr. Plunkett is *an anti-Tractarian*, his Protestantism is no more compromised by such an affair, than the Bishop of Ohio would be. When Mr. F. W. Faber was in Italy, he would not even go to Rome. But then he is an Oxford man, and of course entitled to odd notions. It will be recollected that when Dr. Pusey went to the Romish service in Ireland, (not, however, leaving the Church service for it, as Bp. Plunkett did, and on Easter day too,) it was taken as a most infallible indication of the tendencies of the so-called tractarian school. Of course, as Dr. Plunkett is a Bishop, his example is *a fortiori*, an indication of the tendencies of the anti-tractarians. We are not much in favor, indeed, of this way of reasoning from particulars to universals. But people who persist in applying it, must expect to have it applied back again. At any rate, the Plunkett affair, is a fair development of the tendency of many individuals to curry favor every where, and in any way.

OBSERVER.

For the Churchman.

The Æneid of Virgil, with English Notes, Critical and Explanatory, a Metrical Clavis, and an Historical, Geographical, and Mythological Index. By CHARLES ANTHON, L. L. D., Jay Professor of the Greek and Latin Languages in Columbia College, New York, and Rector of the Grammar School. New York: Harper & Brothers, 82 Cliff street. 1843. 12mo. pp. 942.

This is another of those excellent text-books for which we are indebted to the indefatigable and learned editor, Prof. Anthon. The text, which is based upon that of Heyne, with occasional changes of punctuation, and new readings, is printed with a clear, beautiful type, on handsome paper, and presents attractions to the eye, not often met with in classical and other school books. The notes, as in all of Mr. Anthon's editions, are very copious, filling no less than 659 closely-printed pages, and so far as we have examined them, appear to be very judicious and valuable. Indeed, they contain all that is valuable in the commentaries of Nohden, Heinrich, Hohler, Thiel, Forbiger, Valpy, Heyne, and Wagner, and constitute a mass of valuable information, no where else to be found within the same compass. Interspersed among these are numerous illustrations, taken chiefly from Prof. Anthon's Dictionary of Greek and Roman Antiquities, lately published by the Harpers, and which is destined shortly to supersede the works of Potter and Adams on the same subject. These illustrations form indeed a very attractive feature of the volume, and exemplify in no slight degree the Horatian precept of speaking to the eye rather than the ear of the student:

"Segnius irritant animos demissa per aurem,
Quam quæ sunt occulis subjecta fidelibus."

C. A. L.

For the Churchman.

Mr. Editor,—The shameful insinuations which have been more than once thrown out against Mr. Southgate by the sectarian press, has induced me to offer for publication the accompanying extract from a letter which he wrote to me, bearing date, March 6, 1843. He requested that I should not make his letters public, but since the extract which I give will show so clearly the character of his traducers, by exhibiting the ground of their abuse, that I think myself excusable in violating his request.

A DEACON.

"It is heart-cheering to know that there are some that pray for me and for my work. I need such consolations, because I am the only man of our Church in all this Empire, and not only am alone, but my work is looked upon with unfavorable eyes by the numerous Congregational missionaries in the country. The prejudices against the Church which seem to have acquired so much violence at home, appear to have been sent across the Atlantic. But I endeavor, so far as in me lies, to live peaceably with all men, pursuing my work quietly, but not sacrificing one iota of its principles because they are not pleasing to those who would be satisfied only with my concealing my Church, and foregoing all the advantages which I derive from its primitive and Apostolic, its Episcopal and its liturgical character. This I cannot do without falsehood, and if the sight of our Church places them at disadvantage, because they have nothing of the kind to show, it is but an evil of their Congregationalism, and I cannot conscientiously conceal the fact of an Episcopal Church in the West, and of my being a minister thereof, for the sake of saving them from being thought less well of, as they are in danger of being, when it is known that there is a Church in the West constituted like the Eastern Churches, and yet they are not members of it. They ought to be willing to be known for what they are—as opposed to bishops, precomposed forms of prayer, &c., &c., but the knowledge of this fact would be ruinous to them among the Eastern Christians, and therefore they carefully conceal it as much as possible. We cannot so act. We are bound faithfully to represent our Church, setting it forth just as it is, concealing neither our resemblances with, nor our differences from, the Oriental communion."

For the Churchman.

Mr. Editor,—I hope your Virginia correspondent will permit a question or two to be asked of him, in relation to Mr. Newman's Sermon, which has "excited" in him so much "indignation" and "disgust." With what in that sermon is it, that he finds fault? Is it that the Virgin is in it called sometimes Blessed and sometimes Saint? She is so termed in the Prayer-book; the former title being in the table of Feasts, given her, on both her days. The latter, being used in the caption for the Collect, Epistle, and Gospel, for the Feast of the Purification. So that Mr. Newman has not gone beyond the Church in this. Or is it well enough to have such things in the Prayer-book, but very ill to have them in a sermon? As a worthy but rather lax Churchman, said: It was no great matter that heresy, and heretics, and schism, were mentioned in the prayers, *when nobody noticed them*, but that it was a bad business to get them into a sermon, when they would be observed.

Is he displeased at the title, "The Reverence due to her?" A man who only read the title, without looking into the body of the sermon, and from it jumped to the conclusion that the reverence intended, was necessarily idolatrous and Popish, might ground a charge upon it. But I do not assert positively that your correspondent has done this. A title of this sort can really prove nothing, unless that of which it is the title, proves it to have an objectionable signification. For the Virgin may surely be reverenced as our Lord's mother, without being *idolatrously* reverenced as the Queen of Heaven: and a sermon intended to point this out, would properly bear the above title; as proving that the reverence *due* to the mother of the Saviour, differed from that *undue* Reverence, which the Papists pay to her; and whether Mr. Newman had not this clearly in view, when he was speaking in this sermon, of the very little revealed concerning the Virgin, and the probable reasons why so little has been revealed, I may safely leave to the candor of your correspondent; if as I trust, and but for the nature of his charge against it should not doubt, he has read the sermon at all.

Does he fault the sermon itself? And if so, what part of it? An analysis of it may be given in a few words. After some introductory observations, in which there will be great difficulty in finding anything at all objectionable, Mr. Newman proceeds to inquire, on what grounds the Virgin may be called Blessed. These he makes to be three:

1. Because, "in her the curse pronounced on Eve, was changed to a blessing. Eve was doomed to bear children in sorrow; but now this very dispensation, in which the token of divine anger was conveyed, was made the means by which salvation came into the world."

2. Because, "another portion of the original punishment of woman, may be considered as repealed when Christ came. It was said to the woman, 'thy husband shall rule over thee;' a sentence which has been strikingly fulfilled. He goes on to say how, 'since the birth of Christ from Mary, woman has been restored to her proper station; and marriage to its proper dignity, (polygamy and concubinage being done away;') and made 'the outward symbol of the heavenly union subsisting betwixt Christ and His Church.'"

3. On account of the holiness and saintliness of character, which we cannot but believe she would possess, who was selected to be the Lord's Mother.

He then proceeds to inquire, why in view of all these things, so little is said of the Virgin in the New Testament.

1. Because, "Scripture was written, not to exalt this or that particular Saint, but to give glory to Almighty God." Holy men or women are not mentioned for their own sakes, but for that they are instruments in furthering the great work of God. And in particular, it would have been dangerous to have revealed all our Lord's sacred and familiar feelings to his mother, lest in looking on her, and her gifts, we should neglect the Giver.

2. This would be particularly dangerous also, in the case of the Virgin, on account of the relation which she bears to Christ. "This wondrous relationship," "it is perhaps impossible for us to dwell much upon, without some perversion of feeling." "Hence, following the example of Scripture, *we had better only think of her, with and for her Son, never separating her from Him, but using her name as a memorial of His condescension, in stooping from heaven, and not abhorring the Virgin's womb.*"

Then he derives the lesson, "that the highest graces of the soul may be matured in private, and without those fierce trials to which the many are exposed in order to their sanctification." Such is the sermon which has excited in your correspondent such "indignation" and "disgust." Had he read it?

QUERY.

For the Churchman.

DIOCESE OF NEW YORK.

Mr. Editor,—On the first day of November five years had elapsed since the organization of the Diocese of Western New York, and of course since our own diocese became reduced to its present territorial limits—about one-half of the State. As the setting off of the other diocese occurred in less than a month after the meeting of our Convention, the Journals of the several Conventions from 1839 to 1843 may be considered as furnishing the statistics of our Diocese for the first five years of its existence separate from the western portion of the state. These I have gathered from the said Journals, and thinking that they may prove interesting to your readers, and be at the same time a useful record, I take the liberty of subjoining them.

A. W. E.

Statistics of the Diocese of New York, furnished by the Journals of the first five Conventions after the setting off of the Diocese of Western New York:—

Ordinations, (Deacons 74, Priests 57,)	131
Churches consecrated,	29
Baptisms, (adults 1887, children 10625, not specified 811,)	13,323
Confirmations,	5,862
Marriages,	3,665

CONTRIBUTIONS.

Theological Education, (Fund of the Diocese,)	$3,863 67¼
Diocesan Missions,	10,891 99
New York Protestant Episcopal City Mission Society,	3,665 42
Episcopal Fund,	2,634 82¼
Diocesan Fund,	2,767 85¼
Fund for Aged and Infirm Clergymen,*	2,308 96¼
The New York Bible and Common Prayer Book Society,	3,646 45
The Protestant Episcopal Tract Society,	2,117 66¼
The General Theological Seminary,	3,635 47
The General Protestant Episcopal Sunday School Union,	753 83¼
The Board of Missions of the P. E. Church in the U. S.:	
Domestic Committee,	17,526 81
Foreign Committee,	11,792 96¼
Miscellaneous Church Purposes,	148,712 73¼
Total contributions reported,	$214,318 65¼

From the same Journals it appears that during that period the bishop preached 1038 times, and administered the communion 169 times, and travelled more than 20,000 miles.

From the Annual Reports of the Bible and Common Prayer Book and Tract Societies of the Diocese, it appears that their gratuitous distributions during the same time were—

Bibles,	3,193
New Testaments,	3,218
Prayer Books,	30,749
Metre Psalms and Hymns,	212
Pages of Tracts,	8,152,091

When Western New York was set off, there remained in this Diocese 171 clergy and 147 congregations. At the time of the last convention there were 203 clergymen and 160 congregations.

* Established only within the last two years.

From the Banner of the Cross.

RESIDENCES OF THE BISHOPS OF THE PROTESTANT EPISCOPAL CHURCH.

Vermont—Rt. Rev. John Henry Hopkins, D. D.—Burlington.
Massachusetts—Rt. Rev. Manton Eastburn, D. D.—Boston.
Rhode Island—Rt. Rev. John Prentiss K. Henshaw, D. D.—Providence.
Connecticut—Rt. Rev. Thomas C. Brownell, D. D., L. L. D.—Hartford.
New York—Rt. Rev. Benjamin Tredwell Onderdonk, D. D.—New York.
Western New York—Rt. Rev. William H. De Lancey, D. D.—Geneva.
New Jersey—Rt. Rev. George W. Doane, D. D., L.L. D.—Burlington.
Pennsylvania—Rt. Rev. Henry U. Onderdonk, D. D.—Philadelphia.
Delaware—Rt. Rev. Alfred Lee, D. D.—Wilmington.
Maryland—Rt. Rev. William R. Whittingham, D. D.—Baltimore.
Virginia—Rt. Rev. Wm. Meade, D. D., Millwood, Clarke county.
Rt Rev. John Johns, D. D.—Richmond.
North Carolina—Rt. Rev. Levi S. Ives, D. D., L.L. D.—Raleigh.
South Carolina—Rt. Rev. Christopher E. Gadsden, D. D.—Charleston.
Georgia—Rt. Rev. Stephen Elliott, Jr., D. D.—Savannah.
Ohio—Rt. Rev. Charles Petit McIlvaine, D. D.—Gambier.
Kentucky—Rt. Rev. Benj. Bosworth Smith, D. D.—Louisville.
Tennessee—Rt. Rev. James Hervey Otey, D. D.—Columbia.
Michigan—Rt. Rev. Samuel Allen McCoskry, D. D.—Detroit.
Illinois—Rt. Rev. Philander Chase, D. D.—Robin's Nest, Peoria co.
Louisiana—Rt. Rev. Leonidas Polk, D. D.—Thibadeauxville.
North Western Mission—(Including Missouri, Indiana, Iowa, and Wisconsin,) the Rt. Rev. Jackson Kemper, D. D.—St. Louis, Mo.

Our readers have but little idea of the space which the Church and its affairs occupy in the columns of sectarian papers. One of our contemporaries lately counted no less than *nine* distinct articles, making over eight columns, in the New York Evangelist; *six* in the Presbyterian; *five* in the Christian Observer, of this city; *five* in the Baptist Advocate; *three* in the Christian Intelligencer; *four* in the Christian Secretary; and *three* in the Christian Mirror. —*Banner.*

THE CHURCHMAN.

SATURDAY, DECEMBER 2, 1843.

The following persons are authorized Travelling Agents for the Churchman, viz.:—

Mr. Henry M. Lewis, for Alabama, Tennessee, and Missouri.

Mr. Israel E. James, for the South and Southwestern States, and Florida; assisted by James K. Whipple, William H. Weld, O. H. P. Stem, and Henry Platt.

Mr. C. W. James, for the Western States, Iowa, and Wisconsin; assisted by Moses Meeker, James R. Smith, J. B. Humphreys, J. T. Dent, G. H. Comstock, and E. Y. Jennings.

A NARRATIVE OF EVENTS *connected with the publication of the Tracts for the Times, with reflections on existing tendencies to Romanism, and on the present duties and Prospects, of Members of the Church. By the Rev.* WILLIAM PALMER, M. A., of Worcester College, Oxford. Author of "A Treatise on the Church of Christ," "Letters to Dr. Wiseman," &c. From the Oxford Edition. New York: James A. Sparks, Churchman's Bookstore, 109 Nassau street. 1843.

The reprint of Mr. Palmer's Treatise on the Church, (edited by Bishop Whittingham,) has made him well known on this side of the Atlantic as the able expositor of Church principles. There is no man whose positions and language have given more unmeasured offence to Presbyterians and other Dissenters, nor been oftener quoted in proof of the uncharitable, arrogant and ambitious temper of prelacy, and of its inherent tendencies to Romanism. We speak from memory, and therefore cannot be positive in what we are about to say, but our impression is that the strongest expressions of the Tracts for the Times have not been more frequently cast in our teeth as proofs not only of "Romanizing tendencies," but of Romanism itself, than the cool propositions of Mr. Palmer whereby all heretics and schismatics are excluded from the Church of Christ.

Those who have not read Mr. Palmer's larger works, may be referred to chapter fourth of the pamphlet under review for an exposition of his principles. We make an extract:

"It is then no mere dry and speculative principle on which the orthodox Christian acts, in receiving with the deepest veneration the Holy Scripture. He receives it as THE WORD OF GOD—the only undoubted declaration of his will—a declaration mercifully vouchsafed for our salvation, and therefore full and ample, and in no respect deficient, as the Catholic Fathers have unanimously taught. And consequently he disapproves of any tendency to undervalue Scripture, to discourage its circulation or perusal, or to represent it as insufficient to establish the great doctrines of the faith; knowing that the most eminent defenders of the doctrines of the Trinity, the Incarnation, and other articles of the true faith, have always relied on Scripture as their strongest support. On the other hand, it is impossible to approve that *exclusive* veneration of Scripture, which would virtually supersede the office of the Christian ministry, and which, combined as it frequently is, with an assertion of the unlimited right of private interpretation, unguided by the instructions of the existing Church, and wholly independent of the recorded sentiments and tradition of the whole body of believers from the beginning, has a tendency to permit each individual to substitute *his own view* of revelation, for belief in revealed truth itself. It should never be forgotten that Scripture is the *inestimable* but not the *only* gift of God.

In the same spirit we should confess the blessed privileges of the Sacraments; not like some, viewing them as mere signs of our duties or our privileges, instituted merely for the purpose of stimulating our faith; but recognizing in them communications of Divine Grace, means of communion with God; and therefore most deeply feeling the necessity of availing ourselves of such blessed gifts. Nor can any words be too high, when we speak of that regenerating Grace which in holy baptism transforms the child of Adam's sin into the child of God; which clothes him with righteousness, engrafts him into the body of Christ, enables him to lay hold on the salvation set before him, and through "faith working by love" to attain eternal glory. And this divine life, thus implanted in the soul, is, we believe, sustained and nourished by innumerable graces and dispensations of the Holy Spirit, but more especially in the sacrament of the holy Communion, in which, by a mystery beyond human comprehension, the blessed Jesus Himself becomes the true nourishment and food of our souls, condescending to enter our earthly tabernacles, that He may make us partakers of Himself, and afford to our flesh a pledge of immortality. In all this GOD Himself should be our immediate object and end. The Sacraments (I speak now only of those great mysteries generally necessary to salvation) are only precious, as links which bind us to our Creator and to the Eternal Son which is the Word of God; but in this point of view they are awful and inestimable gifts; and we, therefore, can as little approve of those who venture to undervalue such gifts, to divest them of their graces, to explain away their high mysteries, as we can of others, who in their attempt to attain clearer views of the mystery of the Eucharist, involve themselves in contradiction to the plain words of Scripture, by the doctrine of Transubstantiation, and needlessly, perhaps dangerously, compel men to distrust the evidence of their senses."

Scripture interpreted not by private reason, but by the Universal Church, a divinely instituted ministry, baptismal regeneration, and the Real Presence,—these sentiments alone determine Mr. Palmer to be a thorough-going "Puseyite" and "Tractarian," in the popular use of these terms.

Now if our Low Church and Presbyterian friends wish to see the estimation in which Romanism is held by one whom they have themselves selected as a type of "Puseyism" and "Tractarianism" we recommend them to read Mr. Palmer's "Narrative," and if, when they are convinced (as assuredly they will be by the perusal of the "Narrative,") that he whom they have called a "Puseyite" and "Tractarian," of the most decided kind, holds the corruptions of Rome in as deep abhorrence as themselves, we hope they will be disposed dispassionately to reconsider the principles of this gentleman as developed in his work on the ancient Liturgies, and still more in his very able Treatise on the Church. The present "Narrative" will, doubtless, make Mr. Palmer a favorite among Low Churchmen and Dissenters; they will see that *anti-Romanism* is Mr. Palmer's staple commodity,—the Alpha and Omega of his work; they will see that his "Narrative" is made up of warnings against "Romanism" and "Romanising tendencies," as much so as if it had been written by one of themselves; and we hold it to be quite impossible that they should refuse to repose confidence in one who bears so stern and hearty a testimony against the existing corruptions of Rome, and discusses them with so much unquestioned ability. We need not now recommend these gentlemen to go to Appleton's and buy Palmer on the Church, for they will do it of their own accord. True we quoted only two or three weeks ago, from this very book, the strongest passage that we ever read, in refutation (we were then reviewing Bishop M'Ilvaine's Charge,) of the popular twaddle about tradition: but never mind, here are 116 octavo pages, all against "Romanism" and "Romanizing tendencies,"—charity enough, we hope, to cover a multitude of such sins. Indeed we shall not be surprised if Mr. Palmer should become an oracle in our land; if some who have lately learned to swear by Bishop Hobart should now be ready to swear by Mr. Palmer; if others who feel obliged *to tell* us that they adhere to Bishop Hobart's views, should now be relieved from the necessity by an open avowal of their adhesion to Mr. Palmer; if the Episcopal Recorder should now begin to quote Mr. Palmer, especially as the New York Observer, one of the leaders of "public opinion," has already set the example; if the Alexandria Seminary should now make a text book of Palmer on the Church; nor if Mr. Smyth and the Charleston Observer should recant all they have said about Mr. Palmer's being another Dodwell, and a papist in disguise, and now give Mr. Palmer's works the *benefit* of their endorsement. We do not expect that these gentlemen will have the grace to thank Bishop Whittingham for having brought out editions of two of Mr. Palmer's works, but we do expect them to discover that the "poison and "heresy" of these works lurk in Bishop Whittingham's notes, and not in Mr. Palmer's text; and we therefore suggest to the Messrs. Appleton, and to Stanford & Swords to publish the same books without the notes, in order that the "religious public" may be furnished with genuine Protestant editions of Palmer's Treatise on the Church, and Palmer's Church History.

And this is the chief benefit which we anticipate from Mr. Palmer's "Narrative" in this country; it will convince Low Churchmen and Dissenters that they have done Mr. Palmer great injustice in imputing to *him* "Romanism" and "Romanizing tendencies;" it will convince them that Mr. Palmer is really their friend and ally, seeing he can make and defend these imputations even more stoutly than themselves; and it will awaken in them a curiosity to read Mr. Palmer's larger works. When they shall have read these, they will then understand the true nature of those principles which they have been in the habit of reviling as "Puseyite" and "Tractarian," and will be enabled to talk of "Romanism" and "Romanizing tendencies," with more sense and discrimination.

This, we say, is the chief benefit which we anticipate in this country from Mr. Palmer's dissertation on the British Critic, and his warnings against the Romanizing tendencies developed in it. In England these warnings may have been necessary: of this Mr. Palmer is a better judge than we can pretend to be; but in this country Mr. Palmer is himself the *ne plus ultra* of what is variously called High Churchism, semi-popery, and Puseyism, and the Romanizing tendencies of which he speaks are not here to be found. Whether the passages which he quotes from the British Critic sustain his allegations, or whether the theory of development of which he speaks be of necessity peculiar to Romanism, are questions which we need not discuss, seeing that the British Critic is discontinued, and that neither the theory of development nor any other of its distinguishing views have been anywhere advocated in our Church, or called forth from any of our journals other expressions than those of regret. When such "Romanizing tendencies" as Mr. Palmer alludes to shall have found one writer to advocate them in our American Church, it will be time enough to consider them. What Mr. Palmer says of the "Tracts for the Times" may be the subject of some future remarks; at present we will only say that the chief point on which Mr. Palmer differs from their authors (the only one which involves a *principle*) is the UNION OF CHURCH AND STATE. Mr. Palmer advocates this union as exhibited in the English Establishment; the Tract writers on the other hand are opposed to it, and contend for the independence of the Church.

MR. CHAPIN'S "VIEW OF THE ORGANIZATION AND ORDER OF THE PRIMITIVE CHURCH, (New Haven, 1842,) is a book from which we have been again and again repelled by its very remarkable dryness. The subject, we allow, does not admit of very great brilliancy, but Mr. Chapin is singularly slow, prosy, and disproportionate. There is a great deal of good matter in his book, but we think that any one, who reads it through as carefully as we have done, will have richly earned his copy, before he gets to the end of it. We should differ from the writer on some points; as for instance on the question of immersion in Baptism, though of course we grant fully, that sprinkling is valid, and has ancient precedent. Again, we cannot see why he should allow the lesser Epistles of St. Ignatius to be interpolated, except it be on the principle, which he appears to have adopted of conceding for courtesy's sake, as much as possible to Dissenters. For ourselves, we concede nothing, which can be defended.

We are glad to have Mr. Chapin's opinion on some important practical points, as on the weekly and annual fast days of the Apostolical Church, p. 266, 7, on the Canonical Hours of Prayer, p. 273, 4, the "high estimate," which it placed on the practice of virginity, based on St. Paul's language to the Corinthians, (1 Cor. vii.,) p. 279, and on the observance of Saints' Days.

On this subject we quote his words, which from so cautious a writer, are of great value.

Another custom of the primitive Church, was that of celebrating the anniversaries of the martyrdom of eminent Saints, and other important occurrences. Thus the martyrdom of Ignatius was celebrated by the Church of Antioch. And the martyrdom of Polycarp was celebrated by the Church at Smyrna. These days were called the *birth-days* of the martyrs, as being the day of their entrance into the world of bliss. Thus it is said by Tertullian: "We make anniversary oblations for the dead on their birth-days." And Cyprian says: "We always offer sacrifices for them as often as we celebrate the passions and days of the martyrs in our anniversary commemorations." And Peter Chrysologus, in his *Sermon on the Martyrdom of Cyprian*, addresses his hearers thus: "When ye hear of a *birth-day* of Saints do not think that that is spoken of in which they are born on earth of the flesh, but that in which they are born from earth into heaven, from labor to rest, from temptation to repose, from torments to delights, not fluctuating, but strong, stable, and eternal, from the derision of the world to a crown of glory. Such are the *birth-days* of the martyrs that we celebrate."

The last chapter in the book is an interesting one. Indeed who could be tame on such a subject: "The Unity of the Church?"

His view is historical: "*Since the orthodox portion of the Christian Church, those who believed in the Divinity of our Saviour and received the great doctrines of the Gospel, has been divided into sects and parties, Christianity itself has lost ground in the world, at least so far as the number of its followers is concerned.*" P. 398. This starting proposition he considers in detail, and concludes with these words:

If now we bring together the result of these calculations, we shall have two hundred and twenty-five millions of Christians, in the year 450, in Bishoprics, the names of which have been preserved to this day; twenty-five millions more than are estimated for the present time. Of these, about one hundred and seventy-three millions were in Asia and Africa, where now there are not, according to the best estimates, over twenty millions. In these two countries, Christianity has lost over one hundred and fifty millions of worshippers—and consequence of a departure from *Christian Unity.*

Party mongers, and lovers of faction will do well to consider such a statement as this, and determine, whether they prefer Christianity to their brawls, or whether they would sacrifice even it, for the honor of moving a schism.

"THE CONSTITUTION OF THE CHRISTIAN CHURCH," by Mr. WILSON, a Presbyter of Vermont, is a work on the same subject as the preceding, but of different execution. It is simply, modestly, and unassumingly written; the result of reading and study, but without pedantry, and stiffness; it has moreover the benefit of being concise, and never falling into the daudling style, which is so disagreeable. It professes to collect the Scripture texts, which bear on the questions discussed, and does not go at all into ancient authors. We heartily recommend the book, and trust it may reach a second edition, which will enable the author to correct the very numerous errors of the press, which he has suffered to escape him.

We call attention to the following interpretation of a text, Rom. xv. 15, 16, once well known, but now, we fear, pretty generally forgotten.

Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, that I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost." The grace of God here spoken of is, doubtless, the appointment or commission to the Apostleship. The words here translated "*minister*" and "*ministering*," are not those generally used in the Greek of the New Testament, where we have these words in English. The word translated "*minister*," in this place, means one who serves the people as a public officer, *having authority over them*, and is applied to the Priests of the Old Dispensation. The word translated "*ministering*," means *to administer sacred rites*, [as the sacrifices of the Jewish Ritual,] *to officiate as a Priest.* Consequently, in this place, it must mean *administering as a Priest, the sacred rites of the Gospel.* The word translated, "*offering up*," is also translated in the margin, "*sacrifice*," and properly signifies an unbloody offering or oblation, made to God as a part of religious worship. It is unnecessary to inquire here, whether it refers to the Gentiles offering themselves in baptism, or to their sacrifices of praise and thanksgiving, or to the Eucharist, or to all of them. It appears from the context, and the use of the words just noticed, that the "offering up" was part of their religious service, for which an authorized minister of Christ was requisite.

St. Paul not only refers to his authority and appointment as a minister of Jesus Christ, as an apology for the boldness of his Epistle, but he also assigns the reason of that appointment, namely, that "the offering up of the Gentiles"—to whom he was sent—"being sanctified by the Holy Ghost, *might be acceptable.*" I am unable to see how this passage can be so explained as not to imply the necessity of ministerial appointment or ordination, in order that those sacramental means of grace, implied in the word "*ministering*," as here used, and which, having no intrinsic efficacy of their own, derive all of their value from the Divine blessing, may be acceptable to God, and efficacious to the end of their institution.

The following extract on Daily Services is also interesting.

Besides these seasons, to be kept wholly sacred, there appears also, to have been a morning and evening prayer attended daily, in the places of public worship. The more pious Jews were in the habit of resorting to their Temple or to the Synagogues, for prayer daily, and even several times in the course of the day. The deacons were appointed to attend to the "*daily* ministrations." (Acts vi. 1, &c.) And from several other passages, we infer that *daily* prayer in public was a part of the worship of the Christian Church, in the Apostles' days.—In Acts, (iii. 1,) the hour of prayer is spoken of as something definite, well known, and generally observed. And immediately after the admission of the three thousand on the day of Pentecost, we read that "they continued *daily* with one accord in the Temple." (Acts ii. 46.) Of course, as they were Christians, their worship was the worship of the Christian Church. By "continuing *daily* in the Temple," we understand that they attended the *daily* worship at its stated hours.

The 11th chapter on Discipline, the 14th on Unity, the 15th on Authority, and the 16th on Worship, struck us particularly, but we were well pleased with the volume in general.

"ORIGINAL POEMS FOR INFANT MINDS, by the Taylor Family," N. Y. Saxon & Miles, 1843, only need mentioning, for they are well known to every one. The religion of the pieces is hardly even Christian; we know of but two which show that the authors were not Deists, or Naturalists, as the Germans call them, and they are but feeble proofs. However the poems have always been favorites with children, and we should be foully untrue to our own infantine reminiscences, were we to pour cold water on them.

We have cut the pages of Carter's new edition of "HORNE'S INTRODUCTION," in two volumes.

The cheapness of this work will recommend it to students, to whom it is always useful. We hope if any one reads it through, he will not begin to think himself a theologian thereupon, for this work is not theology, but only an Introduction to the Study of the Scriptures; which is a very different thing.

"MICHAEL AGONISTES, or the Contest of the Spirits. A Song of the Church Catholic. By the Author of 'Christmas Bells, and other Poems,'" &c., &c., has been published by Appleton & Co., New York, and George S. Appleton, Philadelphia. This Poem was delivered before different literary societies at Union, Washington, and Geneva Colleges. It is an expansion of the text, "There was war in heaven," and traces the vicissitudes of the Church from the beginning to the present time. The author, we think, is more true to history and theology in the first part of his Poem than the second, though the poetry is equally sustained throughout, and both parts contain passages of much force and beauty. Take, for instance, the following allusion to the increase of CHRIST'S kingdom:

Yet other scenes from that prophetic mount,
The muse discerning, gladly would recount:—
With steady progress through long years of peace
With gathering vigor in the times of strife
She marks the Church of God increase,
Sustained and nourish'd by supernal life:
As a fountain, in the shade
Of some verdant hill-side, welling
Living waters through the glade
Gradual to a streamlet swelling,
Till the rill becomes a brook
Laving mead and rocky nook,
Till the brook becomes a river,
Flowing deeply, silent ever,
Till the river blends with ocean
Strong and vast, in billowy motion;
Thus thy kingdom Lord! hath been
Small and feeble in its spring,
Yet, though thus despis'd of men
Conquering earth, O Saviour King.

"THE LITURGY IN NO DANGER," is the title of a spirited pamphlet just published by J. A. Sparks, and written in answer to an article in the New Englander, for October, 1843.

We deeply regret to learn that the Rev. JOHN A. CLARK, D. D., died at his residence in Philadelphia, on Monday morning the 27th ult.

THE NESTORIAN MASSACRE AND LOW CHURCHMEN.

We alluded in our last to an article in the New York Observer, which attempted in a round-about way to insinuate the impression that the Nestorian Massacre was instigated by the "Puseyite" portion of our Church. The New York Evangelist is more consistent in its rancor; it says:

When the editors of the New York Observer speak of the hostility against the mission of the American Board in the East, as cherished only "by the *Puseyite section* of the Episcopal Church in this country," and of their certainty "that the Evangelical portion of this Church will not hesitate to avow their want of sympathy" with that hostility, it seems to us that they cannot very carefully have considered the facts in the communication itself, which they present to their readers.

For example: the instructions of the Episcopal Missionary Board in this country, and of the senior bishop, to Mr. Southgate, authorizing and requiring Mr. Southgate to enter into Christian fellowship with the Greek and Armenian Churches in Turkey, but to refuse and reject such fellowship with those "*called* Protestants," who do not hold Episcopacy and a Liturgy, that is, with the missionaries of the American Board, their Church and its supporters, were drawn up and presented nearly four years ago, almost before the term Puseyism had been known in this country, and before anything of that division into the Puseyite and Evangelical sections, which is now said to prevail among the Episcopal sect of Christians had taken place. It was not therefore "the *Puseyite section*," that commenced and carried on this movement of hostility; it came out of the bosom of the Episcopal Church; it grew out of its very organization as a Church holding the denial of the validity of all ministerial ordinations except its own; and of course the denial of the ministerial authority of the missionaries of the American Board; and of course the principles of hostility, hostility *on* principle, against those missionaries, their efforts, churches, and supporters, as unhallowed, unauthorized intruders, into a work and field in which they must by all means be supplanted, and from which they must, if possible, be ejected, with all their missionary stations and labors, and the banner of Episcopacy be planted in their stead. This is the truth of the matter; and we think the editors of the New York Observer must, on further consideration, perceive it.

* * * * * * *

But to illustrate this matter still further, in the second place: the introductory letters for Mr. Southgate, from the Episcopal Bishops in this country to the Patriarchs of the Greek and Syrian Churches, were written nearly three years ago, dated the 2d day of January, 1841. They were neither the result of any Tractarian spirit particularly, nor the fabrication of any anti evangelical or unevangelical party in the Episcopal Church; for even then, Tractarianism had hardly begun to show itself in any decided development in this country; but they grew out of the organization of Episcopacy, as in itself hostile to every other sect, especially the Lutheran and Calvinistic Churches; they were the growth of Episcopal assumptions in regard to the ministry, in regard to ordination, in regard to the sacraments. and of Episcopal jealousies in regard to the success of our missions in the East; jealousies which had not before dared show themselves so openly, but which, assuredly, the progress of the Romish spirit in England has fostered, strengthened, and encouraged.

This hostility to the American Protestant missionaries and missions is, therefore, simply the consistency of Episcopacy with itself. It is neither Puseyism, nor Romanism, alone, but the result of the insulting, arrogant pretence that Episcopal ordination and Episcopal baptism alone are valid, that Episcopal ministers alone are Christ's ministers, and that Episcopal Churches alone are the Church of Christ. A few years ago, such was the state of things in this country, so weak was the Episcopal Church, and so harmless as to other Churches, that the Episcopal Bishops would not have dared to bring forward and push these sleeping assumptions.

* * * * * *

But, still farther for illustration in the third place; as to what the editors of the New York Observer suggest as to the Evangelical portion of the Episcopal church withholding their sympathy from their Missionary Board in this movement, we have simply to ask, Whose name stands first appended to that remarkable document, introductory of Mr. Southgate, in which the missionaries of the American Board are in effect denounced to the Oriental Churches, and in which, favor for the Episcopal Church is bespoken, on the ground that it disowns those missionaries, as followers of Luther and Calvin, and will have nothing to do with their operations? ALEXANDER V. GRISWOLD, Presiding Bishop of the Episcopal Church in the United States. Has this name ever been connected with any party in the Episcopal Church save the Evangelical party? Nay, more, would not this name be taken everywhere as a guarantee that the measures with which it is connected, and of which it stands as the foremost sanction, are measures which will meet the approbation and sympathy of the Evangelical portion of the Episcopal Church?

The reader may think that after having shown that our Church is unitedly responsible for the instructions given to its missionaries, the writer, out of regard at least, to the "Evangelical" portion of it, would revoke the calumny of the Nestorian Massacre. Not so, however, for he thus proceeds:

Would to God it were otherwise; but this leprosy, this frightful, scandalous evil, which has already produced such dreadful results, is in the essence of the Episcopal organization and assumptions. As a sect, while they hold to these assumptions, they are the enemies and insulters of all other sects. And why the editors of the New York Observer, instead of simply entitling the exciting and alarming correspondence which they have laid before their readers, *Hostility to the Missions of the American Board in the East*, should not have given it its only true designation, EPISCOPAL hostility to the Missions of the American Board in the East, we cannot tell. This is its right name; this its undisguised essence; the massacre of the Nestorians is but one of its fruits. It seems to us an injustice to other denominations to speak of this simply as hostility, without designating the quarter from which this hostility comes. It is Episcopal hostility, and nothing else; we know of none other against which the missionaries have to contend, except that enmity which may come from the heathen themselves, and which the Spirit of God disarms and conquers. And we know of no other Protestant sect, that would conduct with such diabolical meanness towards any denomination of Christians, or of Christian missionaries.

And now we repeat what we have said before, in speaking of that massacre, that we believe these developments will do more to show the frightful evils of sectarian jealousy and intolerance, than any thing short of the fire-and-faggot demonstrations of the Church of Rome; more to show the monstrous iniquity of the Episcopal assumption of being the only true Church, than any thing that has happened since the English

Reformation. It is utterly impossible, with such an assumption, that there should be peace; utterly impossible, with such fightings against the missionaries of the Cross, from a part of the Church of Christ itself, that the world should be evangelized. We are convinced that the position taken by our correspondent Bradbury, is true, namely, "that while the exclusiveness of the Episcopal sect in this country continues, Episcopalians have nothing to expect, but principled, combined, and augmenting abhorrence, in proportion as they are thoroughly understood, from all Presbyterians, Reformed Dutch, German Reformed, Lutheran, Orthodox Congregationalists, Baptists, Methodists, and all other Evangelical churches, who hold what is common to them, of the great truths of the revealed system."

We were some time ago much blamed for inserting the communication of a correspondent, which drew the picture of a mob in the act of destroying our Churches, and the residences of our clergy. But we should be glad to know what other end is subserved by instilling such wicked prejudices and calumnies into the minds of the people. If such be not—and we cannot think that it is—the intention of these journals, we beseech them to control their passions, and to use more temperate language. We regret deeply that the exclusive course to which our Church binds us is offensive to so many whom we should delight to regard as brethren; but they should remember that we have *consciences* as well as they, and that their present threats will be of no more avail than their past blandishments to deter either High Churchmen or Low Churchmen from advocating Episcopacy in theory, and illustrating it in practice as respects those essential points which render it odious to our dissenting brethren.

ROMAN RADICALISM.

We have lately observed in several of our exchange papers, allusions to a controversy now pending in New Orleans among the Romanists of that place. The litigant parties are the Bishop of the Diocese on the one hand, and on the other the wardens of the Church of St. Louis; and the occasion of the dispute is the refusal of a parish to receive a curate appointed by the Bishop. The matter, it seems, has been referred to Rome, and has drawn from Cardinal Fransoni a letter to Bishop Blanc, (now of New Orleans,) enclosing the Brief of Leo XII. to Bishop Rasati, (a former Bishop of New Orleans,) on occasion of a similar dispute in 1828. Bishop Blanc has published in the New Orleans papers the letter of Cardinal Fransoni, and the brief of Leo XII., both which sustain Bishop Blanc and condemn the course of the Wardens of the Church of St. Louis. The latter, however, have set forth an address, in which they appeal to the patriotic feelings of the people of New Orleans in opposition to the clearly expressed decision of the highest authorities of their Church. The grievance complained of is the same that was mainly instrumental in bringing about the English Reformation, the appointing power of the Pope and that of the Bishops under him, enabling him to bestow the English benefices on Italians or other foreign favorites, and so to maintain an influence hostile to the government of the country. At the time of the Reformation in England the right of appointment was transferred from the Pope to the Crown—from Scylla to Charybdis. In our Church, since our separation from Great Britain, Bishops are chosen by the concurrent votes of clergy and laity, and rectors are chosen by parishes, the right of election being limited only by the bishop's ordination.

In some foreign countries where the Roman Catholic religion prevails, the appointing power of the Pope is exercised under the check of treaty stipulations, by which the interests of the civil government are secured. In this country where government never interposes, the only security against undue foreign influence is in the discretion of the Bishops, who have hitherto exercised the powers of election and appointment to the general satisfaction of their people. The present movement of dissatisfaction appears to be insulated, and, judging from the crude statements and intemperate expressions of the following portions of the address, (all that we have seen,) not likely to extend itself, or to have any deep or lasting influence; being chiefly remarkable as an indication of a radical temper.

"It is the right of every good Catholic to say: that clerical intrigue (reckless of consequences and careless of all but success) shall not be permitted, under the guise of religion, to light the torch of civic hatred in this city, to serve the purposes of ecclesiastical ambition. The people of New Orleans are animated by feelings too patriotic—they have too much regard for respective rights—they have too clear an understanding of the merits of the discussion between the Bishop of the Diocese, and the wardens of of the Church of St. Louis, to be duped into a rash and slavish subserviency to the will of a prelate who proclaims in this land of liberty and independence the temporal supremacy of the Pope of Rome. * * * At its foundation the Roman Catholic Church was a truly republican institution. Down to the 10th, and even to the 14th and 15th centuries, the curates and bishops were elected from the clerical order by a vote of the people. The Roman Pontiff gradually sought to deprive the people of their inestimable privileges. In his dominions of Italy he has completely succeeded; but in the kingdoms of France and Spain, a continued resistance to his pretensions to power has been kept up; and the people, or the government of those countries have to this day retained their right of choosing their parochial and apostolic pastors among men attached to the country and its institutions. These nations, nevertheless, are still regarded by the Pope as truly Catholic countries—the Pope himself freely accords to the King of Spain the title of Catholic Majesty. It is, therefore, not anti-Catholic or schismatic for the Catholics of this State to seek to retain and maintain the rights of their Catholic fathers, in conformity with the ancient usages of the Church, and in opposition to the efforts of Rome and her representatives, who labor to establish here the same despotic spiritual and temporal supremacy existing in Italy. * * * When we consider that there are two kinds of Catholics, those who wish to preserve the liberties of the domestic Church, and those who believe in nothing but a blind submission to the Apostolic See—who consider the bull of the Pope as above all law—need we be surprised that in the Northern States the Catholic religion is regarded with distrust, that our wardens have conceived it their duty to be watchful against papal usurpations, and that our State Legislature in the charter of our church has been so guarded in securing the temporal and beneficial rights of the congregation. But, alas! there are men so blinded by bigotry as not to distinguish between the true Catholic religion, between the true government of the Church and its abuse by the priesthood; and who are ready to sacrifice their rights as Americans not to please God, but to obey his Holiness the Pope. Nay, why should we say the Pope? the present incumbent of the Seat of St. Peter (not Leo the XII. but Gregory XVI.) is a liberal and enlightened man, and it is to be doubted that he will approve of the conduct of the Bishop."

The London Christian Observer.—Rev. Drs. Potts, Krebs and Dickinson have published a card recalling the recommendation before given by them to the London Christian Observer. A correspondent of the N. Y. Observer who signs himself "An Episcopalian," expostulates with these Rev. gentlemen for the withdrawal of their recommendation, and asks "whether their course at this particular moment is not calculated to injure the character of a paper which, from the first has been among the most strenuous opponents of the Tractarian heresies?" "Is it not possible," he continues, "that Episcopalians not especially conversant with the publication, may suppose the objection to rest upon Tractarian grounds?"

No doubt the objection does rest upon "Tractarian grounds," and the opposition of these Presbyterian divines to the Christian Observer on these grounds is creditable to their good sense and consistency. *They* are honestly opposed to what "An Episcopalian" calls the "Tractarian heresies," and they know that the divine institution of Episcopacy, and the Apostolic succession, as advocated by the Christian Observer, are the root of these "heresies," and they desire no such doubtful ally as the Christian Observer, which makes a merit of lopping off the branches, while it suffers the root to remain.

A Good Suggestion.—A correspondent suggests that the part of the Daily Morning and Evening Service which is most in use be printed in raised characters for the benefit of the blind. Such a work is much needed. Will not some one or more, to whom God has given the ability contribute to it? Special contributions for the purpose might be sent to the Bible and Common Prayer Book Society of this Diocese, which, with adequate encouragement, might be induced to undertake the work. Ample provision has been made by the State for the intellectual instruction of this portion of the community, but their religious instruction must be the result of private or denominational effort.

In reply to an inquiry we would say, that the contributor of the translation from Tholuck in our last, is not engaged in preparing for the press a translation of the work from which the extract was made. In compliance with the wish of the querist we take occasion to add, that "Tholuck's Hours of Christian Devotion," is soon to be presented to the public in an English dress, by the Rev. Edward Meyer, pastor of the Second German Lutheran Church in Albany.

The Rev. Arthur Carey, whose name appears this week in the list of clergy, officiates in the Church of the Annunciation, to which he was called as an Assistant Minister in the month of September last. He commenced his duties on the first of October.

We commend particularly to the attention of our readers, the able and most encouraging article (commenced on our first page this week, and to be continued in our next,) from the Colonial Journal, attributed to Mr. Gladstone, an eminent English statesman.

Bishop Onderdonk's next Lecture to Candidates for Orders, and Young Men expecting to become Candidates, will be delivered in the Church of the Annunciation, to-morrow evening. Service to commence at 7 o'clock.

P. S. As the notice in another column seems to convey a different impression, the editor takes leave to add that the bishop will *not* preach in St. Clement's Church on Sunday evening next.

CLERICAL CHANGES.

The Rev. Richard M. Abercrombie having removed to Harlem, New York city, requests that all letters and papers intended for him, may be directed to that place.

The Rev. William B. Otis, having received, and accepted a call to the rectorship of Christ's Church, Tuscaloosa, Alabama, requests all letters and papers to be directed accordingly.

The Rev. Sheldon Davis, having resigned the Missionary station of Pleasant Valley and Lithgow, Dutchess county, and removed to Hobart, Delaware county, requests letters and papers intended for him directed accordingly.

The Rev. H. Stanley, has accepted the rectorship of Somerset Parish, Maryland, P. O., Princess Anne.

The Rev. Horace Hills, jr., having resigned the rectorship of St. Andrew Church, Walden, Orange county, requests letters, &c., may be addressed to him at No. 782 Broadway, N. Y.

The course of lectures to be delivered in St. Paul's Chapel and St. Clement's Church was begun on last Sunday evening by the Bishop of this diocese, in a very able discourse on the importance of the testimony afforded by primitive tradition to the true sense of Scripture. The bishop was listened to by a very large and respectable audience. The next lecture in this course will be delivered on Sunday evening next, by the Rev. J. M. Forbes.

The English Reformation will be handled at St. John's Church, Brooklyn, on Sunday evening next, by the Rev. Dr. Ogilby, Professor of Ecclesiastical History in the General Theological Seminary.

We are pleased to learn that the concluding lecture at St. John's, on next Sunday week, will be delivered by the Rt. Rev. Bishop Doane of New Jersey.

We are indebted to a correspondent for the following notice of the lecture of Rev. Mr. Forbes on last Sunday evening:

The third, in the series of sermons in St. John's Church, Brooklyn, "On Distinctive Principles of the Church," was delivered on Sunday evening last to a very large and attentive congregation. The preacher treated his subject—"The Holy Catholic Church the Living and Spiritual Body of Christ," in a most able manner. Serious, solemn, and awful truths were set forth in a plain, unaffected, and dignified style. The impression upon those who heard them was altogether favorable; the doctrines taught were eminently useful and important. The fourth sermon will be delivered by Professor Ogilby on Sunday evening next. The subject, "The Church in Great Britain and the United States not a new Church; but the same which has continued with uninterrupted succession since the days of the Apostles."

The Right Rev. the Bishop of New Jersey, has kindly consented to deliver the fifth sermon in the course, "On the Sin and Danger of Refusing the Grace herein Offered and Conveyed to the Obedient and Believing."

J.

TO CORRESPONDENTS.

We should have acknowledged in our last "A Donor" in reply to "J. P."

MARRIED,

At New Hurley, Ulster county, on the 22d ult., by the Rev. Horace Hills, jr., Mr. Jacob Smith, of Schenectada county, to Miss Catharine Smith, of the former place.

DIED,

At Indianapolis, Ia., on Friday evening, 10th ult., after an illness of six days, William Duane Moore, aged thirteen months and five days, youngest son and child of Joseph M. and Deborah D. Moore, of that city.

"So young, so lovely, and thou too art gone!"

Less than three months have elapsed since the melancholy duty was performed of recording the death of the elder brother of the deceased. On that occasion the writer was not wholly deprived of the hope that some consolation could be offered to the bereaved parents, but now, so sad and sudden is the dispensation of Providence which has torn from them their youngest child—most justly the pride and idol of unmeasured affections—the heart is overwhelmed and unnerved in its attempts to express its consolations and regrets to the almost brokenhearted mother and father. And yet we know there is both consolation and hope for the afflicted. The unstained and sinless one who has left an earthly home is now in Heaven, and with God—there to dwell without fear or apprehension, pain or sorrow, forever! Let this sad bereavement sink deep into the hearts and minds of all who were permitted to look upon the angelic face of the beautiful child as it so sweetly rested in its "narrow house;" and especially to the parents let it be interpreted as a beckoning onward in *their* path of Christian duty, and unfaltering trust in the wisdom and goodness of God, as thus only shall they be enabled to say:—

"Thy vital smiles, amidst this desolation,
Like heavenly sunbeams hid behind the clouds,
Break out in happy moments, with bright radiance
Cheering the gloom; the fair, celestial light
Softens and gilds the horrors of the storm,
And richest cordials to the heart conveys." C.

It is with deep regret we state that the Rev. Mr. Morton, rector of St. James's in this city, has taken leave of his parish for an absence of six months in the West Indies. The very precarious state of Mrs. Morton's health has rendered this step indispensable. We trust it may have the desired effect. The Rev. Dr. Hare, late rector of Trinity Church, Princeton, N. J., takes charge of the congregation during the absence of the rector.—*Episcopal Recorder.*

CLERGY OF THE PROTESTANT EPISCOPAL CHURCH,

Residing in the Cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Rt. Rev Benjamin T, 106 Franklin.
Abercrombie, R. M., Harlem, 4th av., at A. Howe's.
Anthon, D D, Rev Henry, Second Avenue, corner of 10th street.
Balch, Rev. Lewis P. W., 4 Great Jones.
Bedell, Rev G.T., corner Tenth st. and Fifth Avenue.
Berrian, D D, Rev William, 50 Varick.
Bruce, Rev. Vandervoort, 750 Broadway.
Carder, Rev. J. D., Fort Hamilton, New York Harbor.
Carey, Rev. Arthur, 101 Charlton street.
Dowdney, Rev. John, Williamsburgh.
Evans, Rev. Benjamin, 360 Broome.
Forbes, Rev John M., 371 Hudson.
Frazer, Rev Alexander, 120 Orchard st.
Hackley, D. D. Rev. Charles W., 3 College Green.
Haight, Rov Benjamin I., 3 Rutgers Place.
Harris, Rev. Nathaniel S., 281 Broadway.
Hawks, D D, Rev Francis L, Houston street.
Higbee, Rev Edward Y., 159 Chambers.
Hoyt, Rev. R., 38 Forsyth street.
Huddart, Rev. R. Townsend, 422 Houston.
Jackson, Rev. C. D., 255 Greene, near Waverly Place.
Jones, Rev Lot, 192 Allen.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Mead, Rev. Edward N., 103 Amity street.
Millett, Rev. James, Fifteenth st near Third Avenue.
Milnor, D D, Rev James, 82 Beekman.
Morris, Rev William, 76 Varick.
Nichols, Rev. Edwin A., 238 Twentieth street.
Ogilby, Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isaac, 29 St. Mark's Place.
Parker, Rev. Benjamin C. C., 97 Watts street.
Peck, Rev. Isaac, 139 Grand street.
Pound, Rev. Jesse, 50 Fourth street.
Price, Rev. Joseph Henry, 22 Bleecker st.
Pyne, Rev. Smith, Eleventh street, near Fifth Avenue
Richmond, Rev William, Bloomingdale.
Riley, Rev. Reuben, 371 Hudson street.
Seabury, D D, Rev Samuel, 365 Hudson.
Selkirk, Rev. Edward, at Mrs. Seely's, 23d street and 9th avenue.
Shimeall, Rev. Richard C., 185 Fourth-street.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St Peter's Church.
Spencer, Rev. Jesse A., 222, 22d street.
Taylor, D, D., Rov Thomas H, 1 Rector.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Verren, Rev. Antoine, 99 Franklin.
Wainwright, D D., Rev Jonathan M., 10 Hubert.
Walton, Rev. W., 2 Abingdon square.
Wayland, Rev. John, 194 Fourth street.
Williamson, Rev. C. H., 72 Murray street.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Blake, D D., Rev John L., Court near Butler.
Carter, Rev. Lawson, Smith st., corner of Livingston.
Cutler, D D., Rev Benjamin C., 1 Sands street.
Diller, Rev. J. W., Washington Avenue, opposite the Collegiate Institute.
Goddard, Rev. Kingston, Jeroleman street, opposite Sidney Place.
Henry, D. D., Rev. Caleb S., 55 Johnson street.
Hunter, Rev. Joseph, Classon Avenue.
Johnson, Rev Evan M, corner of Pearl and Johnson.
Lewis, Rev William H., No. 9 Tillary street.
Messenger, Rev John F., Butler, 3 doors from Smith.
Stone, D. D., Rev. John S., next door to Christ Ch.

NOTICES.

☞ A Spirit of Inquiry being at the present time most clearly manifest in relation to the Protestant Episcopal Church in the United States, it is believed that a Course of Sermons on the principles by which she has ever been distinguished will be of advantage in directing inquirers to the path of truth. The Church has never departed, nor is she in danger of departing from that middle course in which she always protests against error of every kind.

In accordance with these views a Course of Sermons will be preached on Sunday evenings, during the ensuing winter in St. Paul's Chapel, and be repeated in St. Clement's Church, in this city.

No postponement on account of weather.

St. Paul's Chapel, Sunday evening, Dec. 3.—Sermon by Rev. J. M. Forbes: *"The Church the body of Christ."*

St. Clement's Church, Dec. 3.—In consequence of the Bishop's previous engagement, the first sermon in St. Clement's Church will be preached by Rev. Dr. Higbee. Subject—*"On the importance of the enquiry, where at the present day is the one Church of Christ."*

☞ Rev. Dr. Cutler, of St. Ann's Church, Brooklyn, who was one of the passengers in the Liverpool packet ship Sheffield, is to preach the next Sunday afternoon at the Seamen's Episcopal Chapel, corner of Pike and South street, to the seamen and others, on the shipwreck of that vessel. Dec. 2.

St. Thomas's Church.—On Sunday morning next, in St. Thomas's Church, a sermon will be preached by the Rev. N. Sayre Harris, Domestic Secretary of the Board of Missions, and a collection made to aid the funds of the Committee. The earnest hope is indulged that this occasion will call forth the liberal contributions of Churchmen, to meet the urgent need at the present time. It requires only to be mentioned, that unpaid salaries are due to missionaries stationed in the Valley of the Mississippi and other distant portions of the country, to excite to prompt and generous action in their behalf. Dec. 2.

☞ All Saints Church, will be open for Divine Service, on Sunday Evenings during the season of Advent, at half past 7 o'clock. Dec. 2—4t

Notice.—*A Course of Sermons to Young Persons.*—A number of the Clergy of the Church have kindly consented to preach in course, on Sunday evenings, in the Mission Church of the Holy Evangelists, in Vandewater street, sermons especially applicable to Young Persons.

The Rev. Dr. Milnor will preach the Introductory Sermon on Sunday evening, December 10th. Service to commence at 7 o'clock, P. M. Dec. 2.

Church of the Redemption.—The Second of the Course of Lectures on the Evidences of Christianity, will be delivered in the Church of the Redemption, on Sunday evening next. Service to begin at 7 o'clock.
New York, December 2, 1843.

Mission Church of the Holy Evangelists.—Donations to the Ladies' Benevolent Society of this Church are respectfully solicited; they may be left with any of the undersigned at their respective residences, or at the Church, on Tuesday evenings, from 7 to 9 o'clock, P. M.

Mrs. Evans, 360 Broome street; Mrs. Perry, 78 Beekman street; Mrs. Underhill, 266 Grand street; Mrs. Hewitt, 239 Centre street; Mrs. Pietch, 80 Warren street; Miss Bond, 375 Broadway; J. C. Faulkner, 22 Vandewater street.
New York, November 25, 1843.

St. Simon's Chapel.—*German Protestant Episcopal Congregation.*—Divine service in the German language will be held in the Chapel in Houston street, between Ridge and Pitt streets, on Sunday morning, at half past 10 o'clock; and in the evening, at 7 o'clock.

Friends of the Church who understand the German language are most respectfully invited to attend, and solicit the attendance of their German friends.

Sunday school at 9 o'clock, A. M., and half past 1 o'clock, P. M. November 4, 1843.

Seamen's Chapel.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the building corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. Nov. 4, 1843.

Fair.—The ladies of *the Mission Church of the Epiphany* propose to hold a Fair for the benefit of said Church, on Wednesday, Thursday, and Friday, the 27th, 28th, and 29th of December.

The aid of their friends is respectfully solicited, in preparing Useful Articles, or Fancy and Ornamental Work. Donations of any kind will be thankfully received. They may be left with Mrs. Lot Jones, 192 Allen street; Mrs. Mead, 133 Suffolk street; Mrs. Hyatt, or Mrs. Hows, 202 East Broadway; Mrs. W. T. Pinkney, 220 Henry street; or Mrs. E. Crawford, 42 Attorney street.
New York, November 4, 1843.

Second French Congregation.—Divine worship in French, every Lord's Day, at 10½ A. M., and 7 P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M.

Our American friends are respectfully requested to make this known to their French acquaintances.

C. H. Williamson,
Nov. 4, 1843. 72 Murray street.

CALENDAR.

DECEMBER.

3. Advent Sunday.
10. Second Sunday in Advent.
17. Third Sunday in Advent.
20. Ember Day.
21. St. Thomas the Apostle.
22., 23. } Ember Days.
24. Fourth Sunday in Advent.
25. Christmas Day.
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.
31. Sunday after Christmas.

JANUARY.

1. The Circumcision of our Lord Jesus Christ.
6. The Epiphany; or the Manifestation of Christ to the Gentiles.
7. First Sunday after the Epiphany.
14. Second Sunday after the Epiphany.
21. Third Sunday after the Epiphany.
25. The Conversion of St. Paul.
28. Fourth Sunday after the Epiphany.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS

FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Advent Sunday, December 3, St. Thomas' Church, *Brooklyn.*
Second Sunday after the Epiphany, January 14, Calvary Church, *New York.*
Fourth Sunday after the Epiphany, January 28, Church of the Annunciation.
Sexagesima Sunday, February 11, Mission Church of St. Matthew.
First Sunday in Lent, February 25, St. Ann's Church, *Brooklyn.*
Seond Sunday in Lent, March 3, Church of the Ascension, *New York.*
Third Sunday in Lent, March 10, Church of the Redemption.
Fourth Sunday in Lent, March 17, St. Jude's Church.
Fifth Sunday in Lent, March 24, St. Paul's Chapel.
Sunday next before Easter, March 31, St. John's Chapel, A. M.; St. Bartholomew's Church, P. M.
First Sunday after Easter, April 14, St. Mark's Church.
Third Sunday after Easter, April 28, St. John's Church, *Brooklyn.*

ACKNOWLEDGEMENTS.

Domestic Missions.—Since his report of the 22d inst., the Treasurer has received the following contributions:

From Rev K Metcalf, Duanesburgh, N Y, an offering from his parish, chiefly from a lady, $15; St John's ch, Waterbury, Conn, Rev J L Clark, rector, for missions in Bp Kemper's jurisdiction, $100; Mrs Mary H Wetherspoon of Society Hill, S C, $9; through Rev F B Nash, from his missionary stations in Kentucky, viz: Hopkinsville, $8 50; Princeton, $5; Trenton, $4 50—total, $18. From a member of St Stephen's ch, N Y, for Michigan, $10; from another of the same, for the same, $0 50; from another of the same, for Illinois, $1; monthly collection in Christ church, Hartford, Conn, Rev George Burgess, rector, $61 25; Wickliff parish, Va, Rev Alexander Shiras, rector, half, $25; St Paul's ch, Troy, after sermon by the Rev Alonzo Potter, D D, $145 45. Total amount, $385 70.

Thomas N. Stanford, Treasurer,
Nov. 29, 1843. 139 Broadway, New York.

Foreign Missions.—The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, since his report of 23d inst:

From St George's ch, Astoria, L I, per Rev J W Brown, rector, for education of J W Brown in Africa, $20; Christ ch, Hartford, Ct, per Rev George Burgess, monthly collection, $57 80. Total, $77 80.

F. S. Winston,
Nov. 29, 1843. Acting Treasurer.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

From Mrs Robert Bartow, Master and Miss Bartow, annual, $20. Samuel Hoffman, donation, $1. Josiah Collins, Cool Spring, annual, $2. F W Edmonds, do, $2. Edward Whitehouse, do, $2. S C Williams, do, $2. John Alstyne, do, $2. Rev L P W Balch, $6. A H Ward, annual, $2. Richard Kingsland, do, $2. Stephen Crocker, do, $2. David Austin, do, $5. W A Duncan, do, $2. Edward C W Laight, do, $5. Total amount, $55.

Donations and subscriptions thankfully received by
Thomas Browning, Treasurer,
Thomas C. Butler, Agent,
At the Depository, 20 John street.
New York, Nov 30, 1843.

Protestant Episcopal Tract Society.—The treasurer thankfully acknowledges the receipt of the following sums:—

From Miss Sarah A Moore, annual, $1. Rev E Guion, jr, do, $1. Samuel Hoffman, do, $1. Josiah Collins, Cool Spring, do, $1. Rev L P W Balch, $3. W A Duncan, annual, $1. Edward C W Laight, do, $2. Total amount, $10.

Donations and subscriptions thankfully received by
Thomas Browning, Treasurer,
Thomas C. Butler, Agent,
At the Depository, 20 John street.
New York, Nov. 30, 1843.

Missionary Committee of the Diocese of New York.—The Treasurer has received the following contributions since report of 15th instant, viz:—

From "a friend to diocesan missions," $3. St Stephen's ch, N Y, Rev J H Price, rector, from monthly collection, $17 75. Theodore Keese, Esq, $5. Total amount, $25 75.

C. N. S. Rowland, Treasurer,
November 29, 1843. 55 Water street.

CHEAP QUARTO BIBLES. A lot of cheap quarto Bibles with the Apocrapha, just received and for sale. Prices from $1 50 to $2 50.
JAMES A. SPARKS,
Dec. 2. Churchman's Bookstore, 109 Nassau-st

A SITUATION WANTED, by a young gentleman who has the best of references, and the most satisfactory testimonials as to character and qualifications, either as a Teacher or Tutor in a private family. Would like a situation at the South.
Address, A. B., at this office, post paid.
December 2.

NOTICE TO PARENTS. There is a vacancy, the present Session, in St. Luke's School, Hope, Warren county, New Jersey, for *four* more boys. Terms, from $125 to $135 per annum. Applications should be made immediately to the
Rev. P. L. JAQUES, Principal.
Hope, Nov. 18, 1843.

SPLENDID OXFORD BIBLES—Received per last steamer. A great variety of the elegant Oxford editions of the Bible, so generally preferred of all others for beauty of typographical execution, and superior correctness of text. Among the sizes constantly kept for sale, are the
Royal Folio Bible, the largest size printed, morocco, extra.
Demy Folio, morocco extra.
English quarto, do do.
do do with Apocrypha, do do.
Demy English 4to do do.
Pica, Royal octavo, do. morocco, extra gilt.
Small Pica, octavo, do. do.
Brevier Bible, Cemy 6vo, do. minion, do. Crown 8vo
Ruby Bible, Crown 8vo, with references, extra gilt.
Pearl do. Foolscap, 8vo.
Minion do. Royal 12mo, calf and morocco.
Diamond do. demy 24mo, morocco, gilt.
do. do, velvet and gold.
do. do. demy 48mo, 2 vols, in morocco cases, elegant.
do. do. and Prayer, 3 vols, do.
The above are bound by the best London workmen, and in the most finished and elegant style, including every variety of patterns, forming most appropriate and beautiful works for presents, &c.
D. APPLETON & CO.,
Dec. 2. Importers, 200 Broadway.

THE UNITY OF THE CHURCH.
Just published in one elegant volume 16mo. Price $1. The Unity of the Church, by the Rev. Henry Edward Manning, A. M., Archdeacon of Chichester.
CONTENTS. Part I. The History and Exposition of the Doctrine of Catholic Unity.
Chapter 1. The Antiquity of the Article "I believe in the Holy Church." 2. The Interpretation of the Article "The Holy Church," as taught by uninspired writers. 3. The Unity of the Church as taught in Holy Scripture. 4. The Form and Matter of Unity. Conclusion to the first part.
Part II. The Moral Design of Catholic Unity.
Chapter 1. The Moral Design of the Church as shown by Holy Scripture. 2. The Unity of the Church, a means to restore the true knowledge of God. 3. The Unity of the Church, a means to restore man to the image of God. 4. The Unity of the Church, a probation of the faith and will of man. Conclusion to the second part.
Part III. The Doctrine of Catholic Unity applied to the Actual State of Christendom.
Chapter 1. The Unity of the Church, the only revealed way of salvation. 2. The Loss of Objective Unity. 3. The Loss of Subjective Unity. General conclu-
The above work is highly recommended by several distinguished bishops and clergymen of England and this country. The price of the London copy is three dollars.
D. APPLETON & CO., Publishers,
200 Broadway.
D. A. & Co., have also recently published uniform with the above—
Portrait of an English Churchman, by the Rev. W. Gresley, A. M., from the seventh London edition, 75 cents.
The Double Witness of the Church, by the Rev. W. I. Kip, A. M., author of "Lenten Fast," $1 25.
A Kempis' Imitation of Christ, four books, complete, $1.
The Churchman's Companion in the Closet, a complete Manual of Private Devotions, by various eminent old English Divines, edited by the Rev. Mr. Spinckes, $1 00.
Disce Vivere—Learn to Live, by Christopher Sutton, D. D., $1.
The Practical Christian, or Devout Penitent, by R. Sherlock, D. D., $1.
Tales of the Village, in which the principles of the Romanist, Churchman, Dissenter, and Infidel, are contrasted, by the Rev. F. E. Paget, A. M., 3 vols. $1 75.
The above may be had in handsome morocco binding, forming beautiful and appropriate Christmas Gifts. Dec 2

REMARKS ON THE IMPORTANCE OF FREE CHURCHES, by a Clergyman of the Protestant Episcopal Church. Just received and for sale by JAMES A. SPARKS,
Churchman's Bookstore, 109 Nassau street.
November 25.

NEW POEM. Just published by D. APPLETON & CO., MICHAEL AGOUESTES, a Song of the Church Catholic, by the Rev. J. W. Brown, M. A., author of "Christmas Bells," "Julia of Baiæ," &c., &c., 1 vol. 12mo. Price 50 cents.
Only a few copies of the edition remain on hand.
JAMES A. SPARKS,
Churchman's Bookstore, 109 Nassau-st.
November 25.

JUST PUBLISHED,
A NEW WORK by Rev. William Palmer. A Narrative of Events connected with the publication of the Tracts for the Times, with reflections on existing tendencies to Romanism, and on the present duties and prospects of members of the Church. By the Rev. William Palmer, M. A., of Worcester College, Oxford, author of "a Treatise on the Church of Christ," "Letters to Dr. Wiseman," &c. From the Oxford Edition. A pamphlet of about 100 pages.
JAMES A. SPARKS,
Churchman's Bookstore, 109 Nassau street.
Nov. 18, 1843.

JUST PUBLISHED,
THE LITURGY IN NO DANGER. A Letter to the author of an article in the "New-Englander," for October, 1843, entitled "The Liturgy of the Protestant Episcopal Church in America."
JAMES A. SPARKS,
Churchman's Bookstore, 109 Nassau street.
Nov. 18, 1843.

JOURNALS OF CONVENTION OF THE DIOCESE OF NEW YORK. Copies of the Journal of the Convention have been put up and forwarded agreeably to the instructions left with the Secretary; and where no instructions were given, have been despatched as follows:
For each City Church, to the house of the rector.
To each Clergyman and Lay Delegate, one copy, by mail.
To each parish not represented in Convention, one copy, by mail.
Packages for the Churches in the City of Brooklyn, will be found at the Church Depository, No. 20 John street, New York—where also is deposited the remainder of the edition. New York, Nov. 17, 1843.

RARE AND VALUABLE THEOLOGICAL WORKS.
THE following catalogue of Rare and Valuable Works are on sale for a Clergyman whose pressing wants compel him, reluctantly, to part with them:
Pool's Synopsis, 5 volumes, folio.
Gesenius's Hebrew Lexicon, 2 vols. quarto.
Burkitt's Commentary, 2 vols. quarto.
Stewart & Winar's Greek and Hebrew Grammar, 1 vol. octavo.
Scott's Commentaries, 6 vols.
Bishop Rider on the Bible, 3 vols. folio.
Barrow's Works, 8 vols.
Neal's History of the Puritans.
Lectures on the Destiny of the Jews. London ed.
Horn's Commentary on the Psalms.
JAMES A. SPARKS,
Nov. 11. Churchman's Bookstore, 109 Nassau-st.

RT. REV. BP. ONDERDONK'S ADDRESS.—Just published and for sale, the Address of Bishop Onderdonk, delivered before the late Diocesan Convention. Price 12½ cents. J. A. SPARKS,
Churchman's Bookstore, 109 Nassau street.
Nov. 18, 1843.

THE HISTORY OF A POCKET PRAYER-BOOK, written by itself. New edition. Just received and for sale by
JAMES A. SPARKS,
Nov. 11. Churchman's Bookstore, 109 Nassau st.

REVIVALISM AND THE CHURCH. A Letter to a Reviewer, in reply to several articles in the New Englander. By a Presbyter of Connecticut. Just published and for sale by
JAMES A. SPARKS,
Nov. 11. Churchman's Bookstore, 109 Nassau-st.

TO THE CLERGY AND LAITY.
JUST published by D. APPLETON & CO., a very cheap edition of Bishop Burnet's History of the Reformation. In 3 vols. large 8vo. Price $2 50, bound in boards.
The publishers, in obedience to a call of the times, have determined to offer to ecclesiastical students, general scholars and families throughout the land, their edition of Bishop Burnet's History of the Reformation for the extraordinary low price of $2 50.
To the student, either of civil or religious history, no epoch can be more important than that of the Reformation in England. It signalized the overthrow in one of its strongest holds, of the Roman power, and gave an impulse to the human mind, the full results of which are even now but partly realized. Almost all freedom of inquiry—all toleration in matters of religion had its birth-hour then; and without a familiar acquaintance with all its principal events, but little progress can be made in understanding the nature and ultimate tendencies of the revolution then effected.
The present edition of this great work has been edited with laborious care by Dr. Nares, who has made such improvements in the arrangements of the work, as will render it far more useful to the reader or historical student.
The publishers call upon the religious community to support them in this enterprise; for without very large sales, they cannot hope to be remunerated for their outlay.
D. A. & Co., also issue a very superior edition on fine paper, in four volumes, containing the Latin and original records, and twenty-four portraits on steel, neatly bound in black cloth. Price $8.
Nov. 25.

PEW IN ST. BARTHOLOMEW'S CHURCH.
FOR SALE, Pew 97, Middle Aisle, being the eighth from the Chancel, and one of the most eligibly situated in the Church. Terms moderate. Apply to GEO. C. REED, 2d house in Twentieth street, east of Broadway. November 11—3t$

NEW SEMINARY.
MRS. HOYT'S LESSON ROOMS, No. 38 Forsyth, near Walker street. Instruction in all the branches that are taught in the best institutions. Rev. R. Hoyt will assist the classes in their studies by familiar lectures and illustrations.
Hours from 10 A. M., to 4 P. M.
Evening Classes from 7 o'clock to 9.
October 21—6t

CHURCHMAN'S LIBRARY.
PROSPECTUS.—In an age of such cheap printing it becomes a natural question, Why should the Church derive no benefit? The series of publications now contemplated is designed as a practical reply. While the best books will be selected, original or from the English press, accurately printed, without abridgement or alteration, in a convenient form, with neatness, and good taste, advantage will be taken of some peculiar facilities, to reduce the cost, it is believed, to a lower standard than has heretofore been realized, in works of the same class. At the low price of the work, the success of the enterprise must, of course, depend upon the extent of patronage, and punctuality of payment. The undersigned, who has the approbation of his bishop, and of the Bishop of New York, solicits the encouragement of his fellow Churchmen.
J. R. DUNHAM.
Flemington, N. J.
TERMS OF PUBLICATION.
The work will be issued in Monthly Numbers of 56 octavo pages, on fine paper, at $2 25 per year, payable on delivery of the numbers.
To mail subscribers, the work will be furnished on the following terms:
Single subscriptions, $2. Six copies sent to one address, $10; the money to be enclosed, free of postages, to the publisher.
Clergymen and others wishing well to the work, and desiring to forward the design, can, by securing five subscribers, and enclosing the money, have a copy sent them free of cost.
As postmasters are authorized by law to frank remittances for periodicals, subscribers can avail themselves of the privileges to save postage.
All letters to be post-paid.
The following are amongst the books, which it is proposed to republish:
A History of the English Reformation, by Rev. F. C. Massinberd.
Christian Morals, by Rev. W. Sewell, M. A.
St. Antholin's; or Old Churches and New. By Rev. F. C. Paget.
Bowden's Life and Pontificate of Gregory VII.
Lives of Eminent English Laymen, by Rev. W. H. Teale.
The Great Necessity and Advantage of Public Prayer and Frequent Communion, by Bishop Beveridge.
Manning's Sermons.
Church Clavering; or The School-Master. By Rev. W. Gresley.
Life of Wm. Wilberforce, Abridged, by his Sons.
Travels in the East, by Rev. H. Formby.
The first number for December is now in press, and will speedily appear, containing, in part, the English Reformation, by Rev. F. C. Massingberd.
JAMES A SPARKS,
109 Nassau-st, Gen. Agent for the city of N. York.
—— Fish, do, Brooklyn and Williamsburg; Daniel Little, general agent, Albany, N. Y.; Young & Hartt, do, Troy, N. Y.; William Purdy, do, Newburgh, N. Y.
November 18.

LECTURES ON THE CATECHISM OF THE PROTESTANT EPISCOPAL CHURCH; With a Discourse on Confirmation. By Thomas Secker, LL. D., late Lord Archbishop of Canterbury. Published from the original manuscripts, by Beilby Portus, D. D., and George Stinton, D. D., his grace's chaplains. First American, from the 14th London edition. 1 vol. royal 12mo.
"The writings of the excellent Archbishop Secker, are voluminous. It is believed, however, that no part of them stands more deservedly high, than his Lectures on the Church Catechism. The numerous editions through which they have passed in England attest the high estimation in which they are held by Episcopalians in that country; while in this, they form one among the number of those works recommended by the House of Bishops for the formation of a Parish Clergyman's Library. Perhaps it will not be going too far to say, there are few, if any works in the English language, which comprise, in the same compass, a better or more practical system of theology."
Five Discourses against Popery: By Thomas Secker, LL. D., late Lord Archbishop of Canterbury. Second American edition. 1 vol. 18mo. Price 5 cts.
"Whoever wishes to see the errors and absurd pretensions of the Church of Rome exposed and refuted in a clear and masterly, but concise manner, and with candor and impartiality, should read the admirable little work of Archbishop Secker. It should indeed be in the hands of every Protestant. Though small, it will be found to contain far more sound and valuable matter, than is to be found in many larger and much more pretending volumes."
Slater's Original Draught of the Primitive Church: In answer to a discourse entitled, "An Inquiry into the Constitution, Discipline, Unity and Worship of the Primitive Church, that flourished within the first three hundred years after Christ." First American edition. 1 vol. royal 12mo. 320 pages, handsomely bound in muslin.
For sale by JAMES A SPARKS, at the office of the Churchman, and at the Depository of the General Protestant Episcopal Sunday School Union.
November 18—4t

TO PROTESTANT EPISCOPALIANS.
A NEW COLLECTION OF CHURCH MUSIC. The Church Choir: a Collection of Sacred Music: Comprising a great variety of Psalm and Hymn tunes, Anthems and Chants, arranged for the Organ or Piano-Forte, and adapted more particularly to the worship of the Protestant Episcopal Church in the United States. By Joseph Muenscher, Professor of Biblical Literature, in the Theological Seminary of the Protestant Episcopal Church, Gambier, Ohio. In two parts.
Part I.—Contains the Rudiments of Vocal Music, Psalm and Hymn tunes, &c, &c.
Part II.—Contains Anthems, Sentences, Chants, &c.
In the preparation of this collection of Sacred Music, it has been the aim of the editor to furnish churches with as great variety of tunes, composed in different styles, and adapted to the various occasions of public worship, as the limits of the work would permit. The collection, it is believed will be found sufficiently copious for all the ordinary purposes of public and social worship. The Anthems and set pieces have been selected, as will be seen on inspection, with special reference to the Festivals and Fasts of the Episcopal Church.
It will be seen that the pages of the work are enriched with a variety of original compositions, prepared expressly for this collection, and also with pieces from various English authors, not usually met with in this country.
The Church Choir, for the short time in which it has been published, has been very favorably received by Professors and friends of Sacred Music. The following are selected from among numerous notices of it:
"To those who are in want of a new book, we can recommend the Church Choir, very handsomely got up, and well stored with classic Church tunes in their proper identity. We hope that by the introduction of such collections as this, we shall preserve our own good and truly sacred music.—*Christian Witness, Boston.*
An able writer in the same valuable paper, on the importance of selecting suitable Church music says:
"One of the newest collections we have, 'The Church Choir,' by Rev. Mr. Muenscher, is one of the best, so far as I have examined, for the use of the Episcopal Church, and any choir which has a selection to make would do well to take this collection."
"We are glad to see, that the author of the 'Church Choir,' has adapted it to the wants of our Church, by giving a much larger share of music adapted to our service, than is usual to find in works of this kind. In another respect we believe this work is to be preferred to many of the most popular collections of music; the words set to music, have not been *socinanized.* In one other respect, too, the arrangement of this will be considered by some, as being an advantage over most other collections of Church music; the several parts intended for the Organ and Piano, are written on the staff, as is customary in music for the Piano. It has not, therefore, any figured bass.—*Chronicle of the Church, New Haven, Conn.*
A distinguished professor of music remarks, that "after a careful examination of the 'Church Choir,' I most unhesitatingly pronounce it the best collection of music for the Psalms and Hymns of the Protestant Episcopal Church, which has ever fallen into my hands.
The Chants and Anthems of Part Second are unrivaled in their arrangement and complete melody; and I am happy to say that I have daily risen from either its private or public rehearsal, with no ordinary satisfaction, that a work so greatly needed in the Church, has at length been supplied."
The Church Choir is for sale in New York, by JAMES A. SPARKS; Alexander V. Blake; Swords & Stanford; Saxton & Mills; Mark H. Newman, and at the Depository of the General Protestant Episcopal Sunday School Union; in Albany, by Erastus H. Pease; in Utica, by I. Tiffany; in Cooperstown, by H. & E. Phinney; in Philadelphia, by R. H. S. George, and Thomas, Cowperthwaite & Co.; and by the publisher, Isaac N. Whiting, Columbus, Ohio.
November, 18—4t

BEAVEN'S HELP TO CATECHISING.
JUST published by The General Protestant Episcopal Sunday School Union, from the second London edition, revised and amended by the author and its Executive Committee—116 pages, 18mo. [illegible] board covers, muslin backs. Price, $10 per hundred—with the usual discount to Sunday schools.
Also, a finer edition of the same, with an Introduction of 24 pages. Fine muslin, 23 cents each. Discount as above.
Orders may be addressed to
DANIEL DANA, jr.
Sept. 30—tf, Agent, &c. 20 John-street

From the Milwaukie Commercial Herald.

OBITUARY.

From such sources as were immediately within his reach, the writer of this obituary has drawn the following brief account of the life of the Rev. Lemuel Beach Hull. Such an account seemed due to the memory of one who had held a prominent station in every community in which he had lived, and to the solicitude of a very numerous circle of friends, especially in his native State of Connecticut, where the larger and most active part of his life was passed, and where the impress of his sterling character must long continue to remain. From early manhood, a consistent and determined advocate of those principles in the Church which he received on her most ancient authority, and with the sanction of her greatest names, even a brief memorial of his life must exhibit this prominent feature of it, nor will that be deemed offensive in the narrative, which in the man commanded the respect always due to consistency and principle.

He was born at Reading, Fairfield county, Conn., on the 10th of April, 1792. His parents were in comfortable circumstances, though not such as to procure for their son a more expensive education than the common schools of the State afforded. He received holy baptism when an infant, from the hands of the rector of the parish, afterwards the well known and venerated Dr. Butler of Troy, from whose lips also came his first instruction in the catechism. While yet in his youth, his parents removed from Connecticut to Ohio, leaving him in charge of his aunt, the wife of the Rev. David Belden, of Wilton. Here he was taught a trade, and doubtless would have prosecuted it with successful energy, had not the influences of two other sisters of his father, contributed to turn his attention to the sacred calling he afterwards adopted. They resided at Troy, and the same zeal for the Church which prompted the suggestion to their nephew, of a change in his life, was subsequently manifested by the legacy which one of them left for the benefit of a second Episcopal congregation in that town, although as yet there was no thought of such a movement. But the Churchman's confidence in the growth of that communion to which it is his blessedness to belong, looks far into the future. It is built upon the promise of the Church's Divine Head, so abundantly fulfilled in her history every where, nor least in our own history every where, nor least in our own country. Mr. Hull has been heard to say that this suggestion of his aunts, joined with his own observation of the great need for clergymen that then existed, and the sense of duty consequent upon it, to decide his future course. He was dependant in a measure upon his own exertions for support, and while engaged in his preparatory studies, sustained himself by teaching a district school. For two years he pursued a course of classical and other studies, under the direction of the Rev. Charles Smith, of Wilton, and the Rev. Jno. Judd, of Stamford, and assisted each of them in their labors by lay reading. At that time the Church was making that steady progress which Bishop Seabury's energy had, under God, begun, and which was not likely to relax, under the same divine control, in the hands of Bishops Jarvis and Hobart. The field was not occupied, however, by so numerous a band of laborers as strengthen the willing hands of the present Diocesan, and many a pastor's care extended a long day's journey on every side, and embraced many important stations. Under such circumstances, Mr. Hull began his labors in the humble but, as the history of the Church has abundantly witnessed, most useful office of lay reader. At this time also, he entered the General Theological Seminary, then established at New Haven, and was among the first to receive its instructions, in company with one of the present Houses of Bishops, and others among our prominent clergy. In 1822, the 4th day of August, he was ordained Deacon by the present bishop of Connecticut. A year's labors as missionary in the eastern part of the State, over an extensive range of country, brought him to the period when he would receive the "good degree," and more awful responsibility of the Priesthood, unto which he was admitted by the same Spiritual Father, in St. Andrew's Church, Meriden, on the 4th of June, 1823. He was immediately established as the rector of the parishes at Reading and Danbury, where, after his marriage in 1824, he passed the happiest portion of his life. At the former place was a small but flourishing parish, while at the latter the Church was in a very feeble state. For 13 years Mr. Hull labored actively and successfully at these places, and in the more general concerns of the Diocese at large. At Reading were a numerous circle of relatives, like himself desirous to serve God in His Church with a willing service; and only when the priest and people so co-operate, does God's full blessing descend upon them, and all feel animated to endure their portion of the burden. Through his exertions chiefly, a new and very appropriate structure was built on the same site where his great grand father, the Rev. Dr. Beach, founded a House of God. This conscientious and devoted clergyman, who was a preacher of the Congregationalist denomination at Newton, became a convert to the Faith, went to England to receive Holy Orders, and returned to his native place to erect a church for his descendant to build anew and beautify. To this work Mr. Hull gave freely of his property, and the labor of his hands, even hewing timbers, toiling amid stone and mortar, and bestowing some two or three hundred dollars from his own small means. At Danbury, likewise, the Church grew into strength under his ministration. And during the same period, at Bethel, a village between his two parishes, he gathered by afternoon services a congregation, who, until the church was built, had never an opportunity to unite in the earlier solemnities of the Lord's day. Nor did those years witness only his activity in parish duties. In the Quarterly Meetings of the clergy of the county, in company with a true and congenial friend, the rector of the church at Norwalk, now Missionary Bishop of the North West, he was assiduous in promoting the purpose of their association. He was also a faithful member of the Standing Committee of the Diocese, which office he held until his removal to the West. An unfailing supporter of the Episcopal Authority, and of the Revered Possessor of it in that Diocese, he was very active in placing the temporal maintainance of the bishop on a more suitable foundation, travelling throughout the State when matters had reached their worst pass, to collect the amount which was due, an office none were willing to take, but which duty and friendship caused him to assume. Somewhere about the year 1830, he was called upon with his brethren throughout the State, to sustain a combined attack which was made upon the Church by a prominent body of dissenters, of which an unexpected warning had been given. A connected system of revivals was the medium of this attack, and simultaneously with it, the clergy of the diocese opened the churches in their charge for more frequent services, and gave themselves to a yet more careful supervision of their flocks. During the whole of one summer, Mr. Hull officiated at Reading and Danbury, and in neighboring places four times on Sunday, and almost every day in the week, stimulating the zeal of his people and collecting new candidates for various ordinances of grace. The result of such labors as these on the part of the clergy, and of the special attention thus called to the Church, was such as follows all combinations of the kind against her,—the manifestation of her own peerless character, and the admission of fresh members to the Sacred Fold. The Diocesan confirmations that year exceeded in number any of previous dates, or of subsequent ones until the present year. In such labors, with such results, passed the period of Mr. Hull's residence at Reading. His removal from that place arose from his sense of duty, and was acceded to by the parish with much unwillingness. His next charge was St. Paul's Church, Wallingford. His residence at that village was marked by nothing calling for notice here. The parish numbered about 90 families, and the usual round of duty occupied him. At the end of three years, an adequate support for his family not being afforded him, he resolved again to change his abode. His friend and former associate, the present Rt. Rev. Bishop Kemper, having been consecrated to the field of labor which embraces this Territory, he was induced thereby to turn his attention to the West. In the spring of 1809, he came hither, and after viewing the ground, determined to make trial of it. When two years had passed, his resolve to bring his family to the West was formed. Many and near friends argued against his decision as unfavorable to his interests; but his reply was, that were he to give up the West, no one who knew him would believe that any other clergyman could stand its trials and privations, and so far his influence would tell against the progress of the Church. A parish had been organized at Milwaukie before his arrival, and as its rector, Mr. Hull, entered upon the closing scene of his labors. He extended them beyond the precincts of the town, making a monthly tour generally on foot, over the ground now occupied by the Nashotah missionaries. To them he afterwards rendered the greatest assistance, and the loss of his sound and ever ready advice they cannot repair; of his sincere and strong friendship and kind intercourse, they deeply deplore. The trials and difficulties incident to his new station, would be too many and minute to relate, although some could well appreciate every word of such a narrative. Those who knew Mr. Hull intimately saw how much his separation from his early associates, and the sort of labor a new settlement called him to, weighed upon his mind. In his own words, he had left those early scenes too soon or not soon enough. The impression once made, was never effaced, and the contrast became too great for his spirit to move freely under. Within six weeks of his own decease, the death of a dearly prized daughter, was a severe blow to him, though received with that calm exterior which seldom forsook him. A nervous fever gradually set in, and found, perhaps in the state of his mind, an auxiliary to quicken its own slow ravages. On Thursday, the 12th of October, he took to his bed. His disease exhibited no alarming symptoms, and proceeded toward its crisis at its usual rate. His mind was calm and clear save when it was directed for some time to any one subject, when it became confused. Of this he seemed aware, and therefore spoke seldom. From his physicians and family he received all the care that skill and affection could dictate, and it was the privilege of two clerical brethren from Nashotah to be most of the time by his bed side. On Monday, the 23d inst., his disease took an unfavorable turn, which no skill could counteract. When the diseased body serves only a barrier between the spirit and this outward world, there is an awful impressiveness in the few signs that struggle through, of the soul's activity within. Thus, when his attendants were making every effort to revive and keep him up, he raised his arm and said, "Time, time, time!" as though he were counting his own knell, and seeking yet more preparation for his last account. So, on that same evening, when according as had been wont, family prayer was offered in his room, he joined audibly in the Lord's Prayer. Again, when about one o'clock, A. M., the Holy Eucharist was administered to him, he was perceived to unite feebly in some responses. Once again he answered "yes," when asked if he knew he was dying; and then passed through his last trial most gently. With full knowledge of his condition, and having received the pledge and earnest of Eternal Life, his soul departed by the grace of that blessed viaticum, "in the Lord," into whose hands we commend his spirit.

Of the character and principles of the Rev. Mr. Hull, the writer wishes to speak in few words, yet with the earnestness of affection and respect. He was of a most firm spirit—a steadfast resolution that could not lightly be diverted from its object. His judgment was clear, and his decision prompt. He was governed by his reason; passion was never apparent, and his affections lay in the still depths of his character, a well of refreshment to those who sought it out, calm and pure, and never failing. In the intercourse of business and the world, his remarkable tact and ability commanded universal respect. In private, to those whom he trusted and disclosed himself, he was more loved the better he was known. Wherever he went his stock of information made him a useful, and his cheerfulness of spirit, a most agreeable companion. His religious principles were sound and practical, and the law of God his rule of life. His weight of character, and value as a practical man in whom dependance could be placed, was felt wherever he was, but most in the Ecclesiastical affairs of his native State. With its Bishop and the Convention he had great influence, and the former lost in him a personal friend and presbyter most highly prized. In dismissing him to the West, Bishop Brownell says: "I never signed any paper with so much pain as the document on the preceding page. I had not brought myself to regard it as possible that you could leave the Diocese, and I was wholly unprepared for the separation;" and then speaks in the strongest terms of his "perfect confidence and esteem." Indeed there are many friends of the deceased, older than the present writer, and abler to do justice to his life and character, but none more willing.

Mr. Hull has left behind him his widow and two children, for whose welfare after his decease he thought it his duty while living to provide; and of late in frequent and most earnest terms expressed his sense of it to the writer, as if some premonition of his own departure had come to him. Of such and all cares, there is an end to those who "rest from their labors," unto which rest it is the great and enduring comfort of the survivors to believe that their departed friend and relative has attained.

J. H. H.

Milwaukie, October 26th, 1843.

Free Church.—The Ranstead Place Church, formerly the Tabernacle, in Fourth above Chestnut-street, Philadelphia, has been converted to the uses of a Free Episcopal Chapel, to be called "The Bishop White Chapel." The seats are entirely free to any individual or families that choose to occupy them. There is to be service morning, afternoon, and evening, every Sunday.—*U. S. Gazette.*

REVIVALISM AND THE CHURCH.

A Letter to a Reviewer, in reply to several articles in the New Englander. By a Presbyter of Connecticut.

After this review of the two Gospels, we solemnly respond to your own remarks. "It is a great mistake to suppose that the difference between the . . . . . Church and other communions called Evangelical, is merely or chiefly a difference about organization and forms. As we understand the matter, ... the difference respects *the very nature and being* of Christianity."

"It is a *great mistake!* But whose is the fault that it has been made, by yourselves and your people. The voice from Maryland that has waked you to a sense of the true state of the matter, was uttered as loudly in Connecticut, fifty years ago.* From Westchester to Rhode Island, the first American bishop, proclaimed the same truths, that startle you at last, from a remote diocesan. But he was to you as mad: you heeded him not: you would have it that he talked of trifles, and prated like an abcedarian, ever conning his alphabet, *bishops, priests and deacons.* He warned you it was no such matter: that the preservation of the Gospel, depended upon the defences wherewith the Lord had hedged it; that the principles for which he contended would be found vital to the preservation of the Faith once delivered to the saints; and that God only could avert the overwhelming deluge of irreligion that would break in upon New England, when once the sapping of Puritanism had fairly done its mission, on embankment and dam. He is long since entered to his rest: but sooner than could have been prophesied, all this, and worse has followed; as he boldly predicted, when the system he assailed was the breath of life to New England, and the law of the land. How is it that you have just discovered that he was contending for no trifles! That the multitudes who, against every inducement, of prejudice, interest, and early association, believed his report, were anything but simpletons and fools; that the Church was no day-dream, and its ministers no sticklers for quillets! Such have been the notions which heretofore you have been willing to encourage concerning us; and when we have remonstrated that it was for matters of our most Holy Faith, for which we conscientiously stood our ground—you have ridiculed and derided. The slow but steady march of Truth, and the undeniable triumphs of the Church, have at last altered your tone. You say—*It is a great mistake.* Had you acknowledged as much to your people an hundred years ago, and so stimulated instead of stilling inquiry, it is true your defeat would have been earlier; but the Rationalism, Fanaticism and Universalism; and the cold, dead, apathetic irreligion which so widely prevails, would have been prevented, and many a soul saved from the wreck of a house founded upon sand.

It is now nearly fifty years since the first American bishop entered the repose of Paradise, and joined the glorious company of the apostles, in the beatific vision of his Lord. If you are just awake to the *great mistake* you have all along been making; if the decay of your own institutions; the desertion of your own standards; the failure of Puritanism on every hand; and "the abomination of desolation standing where it ought not," over the graves of pastors, who with all their faults, still "by the confession of a true faith," had grace given "to acknowledge the glory of the Eternal Trinity;" if all the blood of souls whom the Lamb of God died to redeem, but whom the stumbling-block of your metaphysics, and your factions, has overthrown: if these things have hitherto failed to arouse you to your terrible mistake; his at least was no fault: he told you in vain, what you now confess: he blew the trumpet but ye heard not: he hath delivered his own soul. "This is he whom ye had sometime in derision, and a proverb of reproach—whose life ye accounted madness, and his end without honor. How is he numbered among the children of God, and his lot is among the saints! *Therefore have ye erred from the way of Truth.*" To us who come after him, it is given to guard and extend the blessings he purchased for us, by a life of self-sacrifice and toil. In his own diocese, the little one has already become a thousand, and in the land, the small one is a great nation. Believe me, in spite of alarmists, whose wish is parent to their thought, there is nothing within us to portend any important or even temporary check to our growth, prosperity and peace. Our city is compacted well, and can sustain assault; our vessel has outrode tempests before, and these are but gales on an inland sea. The son of the Church, who quakes with apprehension within, or by his craven alarm, adds to the distrust without, must be as ignorant of the great water-floods we have stemmed before, as he is recreant and faithless to the soldiership which he has sworn. Christ is in the vessel—ever wakeful—ever watchful for his Church: it is only we that have been "asleep on our pillows."

Under the *great mistake* which hitherto you have encouraged, it is true that many have allowed themselves to come among us, while they are not of us. If some such should be found even in place and power, their vagaries cannot surprise ourselves, nor furnish any real gratification to you. You know as well as we, that there have been Revivalists in surplices, and Puritans in lawn. The idiosyncracies of such you have often used for effect: but you now confess that you esteem them a sort of *lusus naturæ*, and as alien to the whole Spirit of the System to which they formally adhere. In other words you would use their treachery—but take leave to despise their treason. If among us, or in England, there be any whose tendencies are equally inconsistent with Catholicity, on another side; any who stunned by the cry of Popery, are half disposed to believe what they hear, and make themselves Papists—let them go. The sooner such imposthumes discharge, the better for the body. But if the Church is always to be in peril from *false brethren*, we can only say, so was it in the days of St. Paul; the Church is militant yet, and it is the fortune of war to make both cravens ond deserters. To the mere eye, the Church must ever exhibit the heavings, and the tides, the swellings, and the storms of an Earth-surrounding Ocean: but the child of Faith sees in all the healthful *Spirit* who worketh underneath,

> In central peace, subsisting at the heart
> Of boundless agitation. *Wordsworth.*

America was the retreat of countless schisms, flying to the ends of the Earth, as if from the Spirit of God. But the Church has followed her wandering children, and her last contest must be here. You phrase it well: "The world's destiny is to turn upon the issue of the conflict." But, unless you are prepared to show that the true Church of God is the discovery, and product of the last century; that New England has become the sole repository of mercy to the world: that the system which our Redeemer declared impregnable to the gates of hell, has been for ages overthrown and lost, until *you* have set it up; unless you can believe the "swift destruction" which has followed the religion of Geneva, wherever it has been planted, a mark of the divine favor; and unless you are prepared to characterize the renewed vigor, and missionary zeal of the Catholic system, as the work of Beelzebub, the prince of devils; we cannot envy your anticipations of the result. Be assured that whatever may be the terrors of the shock, we thank God that it has come; and doubt no more of success, than David with his pebble, when he heard the blatter of defiance from Goliath of Gath. The late charge of our venerable Father in God, was indeed *received with acclamation;* and we assure you, it will be sustained with energy, and the same fearlessness of man's opinion with which it was delivered. The diocese of Seabury trained by such standard-bearers as Jarvis, and Hobart, and Brownell, can practice no artifice with adversaries, nor yield an inch of ground already gained. The Catholic System, wherever it is found, is part of the mountain that is filling the whole Earth, and its presence in any place is proof of a solid, immovable growth, which can no more be pushed back than the Everlasting Hills. It is a living stone. It is growing—spreading—and uprooting every plant that our Heavenly Father hath not planted; and since in the mercy of God its increase has given it root in New England, we rest, in the assurance of his promise, with a holy confidence that the sons of those who afflict the Church, shall come bending unto her; and in the next generation fill our temples with the liturgic strain—"He hath brought me out of the horrible pit, out of the mire and clay, and set my feet upon the Rock, and ordered my goings."

And now, Mr. Reviewer, as an earnest man, you will ask no apology for my earnestness. Something is wrong. Souls which our blessed Saviour redeemed, are daily and hourly lying down in the dust with no hope, *through the inefficiency and impotence of the present state of the religious world.* My only apology, therefore, is—"I believed and therefore have I spoken." Our contest is not personal; Truth can be the only interest of either of us. It remains for the Lord to judge between us which has spoken His imperishable Truth: and whether the house of Aaron have taken too much upon them in this issue, or the sons of Korah—for such we believe are our relations to each other. You will understand that I speak of Systems: but personally, be assured of my high sense of the honor which I have allowed myself, in addressing the representative of the opinions and prejudices of many venerable, and deeply respected gentlemen and scholars, for whose satisfaction I could wish devoutly that the task had been performed by some one entitled to more personal consideration than

Sir, your humble servant,

A Presbyter of Connecticut.

Rectory of ——

Festival of St. Simon and St. Jude, 1843.

* "The Church therefore is not the institution of man, but of God; not a *confused company*, but a *regular society*, founded by divine authority. It is Christ's Church, because He purchased and redeemed it with his blood. He called it out of the world, that it might be holy unto himself; and the school of holiness to all, who being admitted into it, would conform to its holy and divine nature. For this purpose He appointed its government; He instituted its priesthood; He ordained its sacraments; He bestowed on it His Holy Spirit; He is the author of its faith; and He gave to it the promise of eternal life. Its design is to take men out from under the sin, folly, and vanity of this wicked world, to unite them to Christ and to one another, by a new birth from the Holy Spirit of God: and to train them up, in holiness and obedience, for the Heavenly Kingdom of their Creator." It really seems as if Bishop Seabury had put He in capitals, in a prophetic vision of these days, when it is charged that *we* "have done these things of our own mind." (Numbers xvi. 28.) See Bishop Seabury's sermon on Christian Unity. Sermons Vol. I, p. 186.

ENGLISH CHURCH ITEMS.

The Lord Bishop of Lincoln has finished his Confirmations in Lincolnshire, in which county the number of persons confirmed was 11,090.

The Lord Bishop of Gloucester and Bristol recently confirmed 5,540 persons in various parts of his diocese.

The Lord Bishop of Salisbury lately confirmed 854 persons in three parishes.

The Lord Bishop of Exeter lately confirmed 1,500 persons belonging to the parishes in the city of Exeter and its immediate vicinity.

The Lord Bishop of Ripon recently confirmed 436 persons in the parish church of Wakefield. The number of candidates in various districts increases on each occasion of the bishop's visit.

On Sunday, September 24, ordinations were held by the Bishops of Carlisle, Exeter, Gloucester and Bristol, Hereford, London, Peterborough, and Salisbury; when 50 gentlemen were ordained Deacons, and 51 Priests.

On Sunday evening, September 24, in St. Jude's Church, Liverpool, Mr. Thomas Taylor renounced the errors of Popery, and was received into the Church of England.

At the general meeting of the Society for Promoting Christian Knowledge, held in London, October 3, a letter was read from the Rev. Paul Trapier, Corresponding Secretary of the Society for the Advancement of Christianity in South Carolina, transmitting two volumes of Sermons by the late Right Rev. Dr. Bowen, bishop of that diocese. The works were placed in the Society's library, and a vote of thanks passed.

The beautiful private royal chapel belonging to the ancient palace of the Savoy, is in a course of complete restoration and repair, by express command, and at the expense, of her Majesty, Queen Victoria. The name of the Savoy is suggestive of a long train of historical reminiscences, and has a peculiar interest as having been the scene of the last attempt made by the State and the authorities of the Church to reconcile the Church and the Dissenters. The Church Intelligencer says: "It cannot be forgotten that the Savoy Conference finally settled the Book of Common Prayer, and that there the admirable preface to the Liturgy was written—indeed, there is, we believe, an old authority to show that in this chapel the Liturgy was *first* publicly read. Here also, in days of yore, many of the bishops were from time to time consecrated, and amongst them Wilson, Bishop of Sodor and Man, by Archbishop Sharpe, in 1698."

On the 11th October, the Right Rev. James Bowstead, D. D., Bishop of Litchfield and Coventry, departed this life at Clifton Wells, near Bristol. For a considerable time before his decease he had been unable to discharge the sacred duties of his office.

Baptism of a Converted Jew.—On Sunday, September 24, in Loughily Church, Ireland, in the presence of a vast and deeply interested congregation, Samuel Cohen de la Haye, an aged gentleman of the Jewish nation, who had been lately converted to the Christian faith, presented himself at the baptismal font for baptism; when he received the additional Christian name of Cornelius. This Israelite convert to Christianity is said to be nearly connected with the Right Rev. Dr. Alexander, the present excellent Bishop of Jerusalem.

The Rev. George W. Freeman, D. D., formerly of Raleigh, N. C., and late of Columbus, Mississippi, has been unanimously elected to succeed the lamented Mr. Prestman in the rectorship of Immanuel Church, Newcastle, Delaware. We are happy to record such a judicious choice by this ancient and respectable parish.—*Banner.*

TRINITY SCHOOL,

No. 76 Varick Street.

Rev. WILLIAM MORRIS, Rector.

THIS Institution consists of a Classical and an English Department.

In the former, pupils shall go through a thorough course of Classical and English Education.

In the latter, strict attention will be paid to the preparation of young gentlemen for commercial pursuits.

In both departments religious instruction shall be given, both of a general nature, and specially in the doctrines and discipline of the Protestant Episcopal Church.

The Academic Term consists of twelve weeks. Tuition fees payable in advance. No deduction for absence.

History, Elocution, Composition, Astronomy, Philosophy, Chemistry, Mathematics, Orthography, Writing, Arithmetic, Geography, and Grammar,	$10 00
Latin and Greek, including the English course,	12 50
French, Spanish, &c., each,	5 00
Stationary,	0 50
Fuel for the season,	1 00

The 1st Term will commence Sept. 1, and end Nov. 23.
2d do. " Nov. 24, " Feb. 15.
3d do. " Feb. 16, " May 9.
4th do. " May 10, " July 31.

TRUSTEES.

Right Rev. Benjamin T. Onderdonk, D. D., President; Rev. Thomas Lyell, D. D.; Rev. William Berrian, D. D.; Rev. John McVickar, D. D.; Rev. Samuel Seabury, D. D.; Rev. Joseph H. Price; Rev. Lot Jones; Rev. J. M. Wainwright, D. D.; Rev. T. H. Taylor, D. D.; Rev. B. I. Haight; Rev. E. Y. Higbee, D. D.; Thomas L. Ogden; Benjamin M. Brown; Murray Hoffman; Wm. H. Harison; Abel T. Anderson; John Stearns, M. D.; W. H. Hobart, M. D.; C. N. S. Rowland; Anthony J. Bleecker; John W. Mitchell. October 21.

TIRNITY CHURCH CEMETERY, AT MANHATTANVILLE.

THIS Cemetery is now ready for interments in graves or in vaults. It contains twenty-four acres of land, running from the Tenth Avenue to the Hudson River, and between 153d and 155th streets. The soil is of the best quality for the purpose, and to those who have not seen it, it may be necessary to say that the beauties of the place, and its rural and picturesque scenery, cannot be surpassed. The Tenth Avenue in front of the grounds has been opened, and a dock has been built on the river at the foot of 155th street. That portion of the grounds fronting the Tenth Avenue is intended for more immediate use for graves, vaults, and family burial places; but places for vaults can also be had, (if preferred,) in that portion nearest the river, which is covered with a fine open wood, and parts of it about 170 feet above high water descending gradually to the river.

Applications for interments should be made as early as convenient to Mr. Morison, Sexton, at the Vestry Office, corner of Fulton and Church streets. The prices for graves and for vaults and family burial grounds have been fixed at the lowest rate. For further information, and for the charges attending interments, apply to Mr. Morison as above.

August 12—tf.

ST. THOMAS' HALL, FLUSHING.

THE REV. WM. M. CARMICHAEL, D. D., Rector of St. George's Church, Hempstead, and GERARDUS BEEKMAN DOCHARTY, A. M., Principal of the Hempstead Seminary, having purchased the Institution known as ST. THOMAS' HALL, late the property of Reverend Francis L. Hawks, D. D., would respectfully inform their friends and the public generally, that they will reopen the same for the reception of students, on MONDAY, the 6th of November next, and that they will spare neither pains nor expense to render it in every way worthy of patronage.

Its elegant situation, the pleasantness and salubrity of the village in which it is located; its ready access at all times to the city of New York, are so well known that they need no comment.

For particulars in regard to terms, &c.—reference may be had to either of the Rectors at the Hall, or to the printed circulars, or by applying to any of the following gentlemen:

Rt. Rev. Benj. T. Onderdonk, D. D., New York.
Rev. Dr. Taylor, Rector of Grace Church.
Rev. Dr. Ogilby, Prof. in the Theological Seminary.
Rev. Dr. Seabury, Editor of the Churchman.
Rev. Dr. Moore, Richmond, Staten Island.
Hon. David S. Jones, New York.
Messrs. S. D. Skillin, D. Clarkson, Dr. Lucius Comstock, O. T. & J. Hewlett, Swords & Stanford, New York.
Messrs. Jarvis Brush, A. Van Nostrand, Brooklyn.
Rt. Rev. Henry U. Onderdonk, D. D., Philadelphia.
Rev. Dr. Ducachet, "
Rev. Dr. Coleman, "
Rev. Frederic Ogilby, "
Rt. Rev. William R. Whittingham, D. D., Baltimore. October 28.

ORGAN MANUFACTORY.

Anthony-Street, New York.

THE subscriber manufactures all kinds and sizes of Church and Parlor Organs, of improved construction, superiority of tone, and at extremely moderate and advantageous terms.

Also, those truly useful organs; possessing Barrel action in addition to the usual finger keys; by which Psalmody is performed in the first style of execution, and rendering this noble instrument perfectly available in Country Churches where Organists cannot be procured.

FOR SALE,

Several Parlor Organs, varying from $200 upwards.

Also, Church Organs, of great volume of tone, from $300 upwards.

Also, a large Church Organ, with two sets of keys fourteen Stops, Pedals, Swell, Choir Bass, &c., in elegant white case, of classical design—10 feet wide, 15 feet high.

GEORGE JARDINE,
May 27—yly Organ Builder.

ORGANS.

HENRY ERBEN, No. 172 Centre street, offers for sale the following Organs:

One Gothic cased Organ—8 stops with a swell and pedal bass, dimensions 15 feet high, 7 feet 9 inches wide, 6 feet 10 inches deep.

One Swell Organ of 6 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 6 inches deep, with a Grecian case.

One Swell Organ, of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide, and 3 feet 9 inches deep, with a Grecian case.

A second hand Church Organ, 9 feet high, 5 feet 6 inches wide, and 3 feet deep. This Organ will be sold cheap.

A small Parlor Organ.

A second hand Parlor Organ.

The above organs vary in price from $225 to $900.

October 1—tf

MR. GRESLEY'S NEWWORK.

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